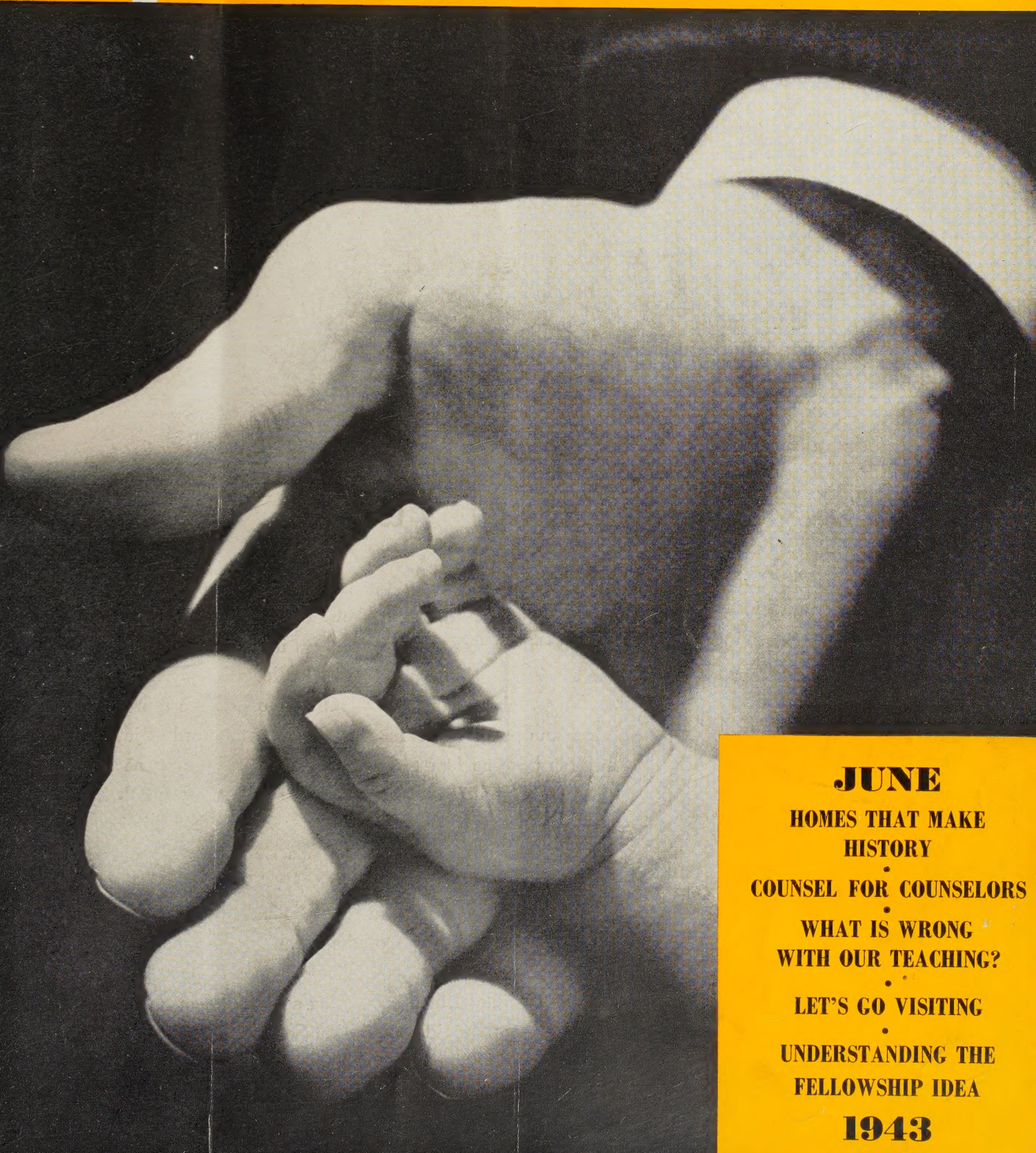
Baptist Leader



JUNE

HOMES THAT MAKE HISTORY

•

COUNSEL FOR COUNSELORS

•

WHAT IS WRONG WITH OUR TEACHING?

•

LET'S GO VISITING

•

UNDERSTANDING THE FELLOWSHIP IDEA

1943

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The Lord of Joy

THIS PAINTING, by the English artist Percy Tarrant, has universal appeal, for it shows our Master's love of children and his willingness to join with them in their simple games. The hearts of these children are indeed filled with joy, and He who has suggested the game and who has so often been represented as "the man of sorrows" is here portrayed as the Lord of joy. These children have no fear of the Great Teacher. They dance around him happily and with confidence that he will understand their play.

The picture has a special appropriateness for this issue, for the month of June brings Children's Day, certainly one of the happiest days in the church's calendar. Then, if ever, the church endeavors to set the child in its midst and to review its program in the light of the needs of the children. For many years our Baptist churches and church schools have given the observance of the day a practical turn by making a contribution to the work of The American Baptist Publication Society, thereby enabling the Society to widen its program of Christian education in a missionary outreach on behalf of the "unreached children" of America.

Painting by
PERCY TARRANT

Baptist Leader Is Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia, Pa.
LUTHER WESLEY SMITH, *Executive Secretary*

Editorial Staff
LEONARD R. JENKINS, Editorial Counselor
MARGARET M. CLEMENS, Children's Leader
STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Uniform Lessons

This Month

■ For the past three years the June number has featured the Baptist Church School Advance. Now John Calvin Slemp writes of **Something New . . . Something Permanent . . . in "Advance" This Year.** Study this article and then prepare your church school for the fall program.

■ Recently thirty churches planned together for a simultaneous canvass of their communities and then carried it out in strict accordance with that plan. How they accomplished this feat is described by Kenneth Wilson in his article, **The Secret Is Out!**

■ You can learn better methods of teaching children and of administering your church school work by observing other leaders at work. So **Let's Go Visiting,** suggests Blanche Hoke. In this article she sets down some "do's and don't's," designed to make your visiting both pleasant and profitable.

■ "A few weeks spent in a well-organized summer camp may be of more value educationally than a whole year of formal school work," declared the late President Eliot of Harvard. This year it seems to be more imperative than ever to make those weeks of training count double. So the leaders of these projects are urged to read Myra Whittaker's article, **Counsel for Counselors.**

■ "Fellowship is one of the most meaningful words we have," says Elsie Kappen. "Out of the experience of fellowship comes almost everything lovely and worth while in human life." Two helpful articles have been prepared for this issue. In order to get a clear idea of what the Baptist Youth Fellowship is doing and can do in each local church, all youth leaders are urged to read *Understanding* the Fellowship Idea and *Working Out* the Fellowship Idea.

■ "The church in its own program, and in its co-operation with other organizations interested in the American home, has a splendid opportunity of performing a service that gets at the very heart of individual and national life," says L. Foster Wood as he tells **How Churches Are Promoting Education in Home Life.**

Baptist Leader

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Entered at the Philadelphia post office as second-class matter March 1, 1939, under the act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscription, $1.50 a year; 15 cents a copy.
Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Branch houses and stores: 352 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1017 Grand Ave., Kansas City, Mo.
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OF INTEREST TO BAPTISTS

■ Three Baptist men serve as governors of their states. Ellis Arnall holds that position in Georgia; Robert S. Keer, governor of Oklahoma, teaches in the church school of the First Baptist Church of Oklahoma City, and Harold E. Stassen, who serves as governor of Minnesota, is the new president of the International Council of Religious Education.

■ In the March issue of *Fortune* magazine there appeared an article entitled "The Christian Churches in the War." It emphasized the importance of religion and of churches, and it stressed the responsibility and the opportunity the church must take to offer salvation to a distressed world.

■ Figures obtained concerning juvenile delinquency in Chicago show 51 per cent of the children to be Protestant. Only 30 per cent of these have a church preference and the number active in church relationships is almost zero. A Protestant worker states the causes of crimes to be: (1) irreligious homes; (2) employment of women in war industry; (3) lack of club or other constructive relationships. Social workers urge churches to institute programs to offer legitimate leisure-time activities for children and young people.

■ The increasing financial support given to rebel clergymen by the Norwegian people has aroused the ire of Quisling church forces. Writing in a Norwegian newspaper, a Quisling clergyman remarks that laymen systematically canvass homes on every street for funds to maintain the clergy and that, as a result, they have collected large sums.

The Quislingist estimates that money presents can be counted in millions of Norwegian crowns. In several instances, he states, wealthy laymen donated several hundred thousand crowns each. In addition to money gifts, Norwegians offer food and clothing, the puppet clergyman charges. In this way, opposition ministers actually receive more of these commodities than the rationing system permits.

■ Three field representatives in the periodical department of The American Baptist Publication Society now serve as chaplains in the armed forces. Rev. Harry L. Smith, of Hampton Falls, N. H., and Rev. William H. Turner, former minister of the Union Square Baptist Church of Somerville, Mass., have become Army chaplains. Rev. Harold A. MacNeill, minister of the Bethany Baptist Church of Pawtucket, R. I., serves in the chaplaincy of the Navy.

OF INTEREST TO BAPTISTS

■ In accepting an opportunity to be of service in "Bomber City" near Ypsilanti, the Baptist denomination endeavors to meet a serious need. Thousands of workers flocked to the defense plants in this section of the country. The sudden congestion resulted in problems concerning crowded living quarters, juvenile delinquency due to insufficient provision for younger members of the community, and inadequate spiritual help for the workers away from their home churches.

For a number of months, Rev. George P. Jerome has served as a full-time paid Baptist worker in this area. He hopes to carry through a program that will help to relieve the prevalent abnormal conditions.

■ Recent news from Russia reveals a moderating policy indicating significant changes in the Soviet attitude toward religion. P. Perof, the author of an article published in the orthodox magazine, *Pravo-Slavnaya Rouss*, has talked with Soviet citizens and Russian prisoners of war in Germany. He states that Communism never has succeeded in destroying national sentiments "strongly stamped with orthodox conceptions." The new Russia, he declares, will be built only in the spirit of orthodoxy. He contends that antireligious propaganda never penetrated the depths of the Russian soil; the great mass of the people still cling to the faith of their fathers.

"The only thing that has been shaken," he writes, "is a naïve and primitive faith in religious practices and the conventional expression of the religious sentiment which, too often, is confused with true piety."

■ The Committee on Sharecropper Work of the Home Missions Council plans to hold a series of fifteen regional institutes designed to help southern rural clergymen to understand current economic trends affecting their communities. During spring and summer, about 1,000 clergymen are planning to attend the institutes to be conducted mainly by agricultural colleges and theological seminaries.

■ The Student Christian Movement in Japan has been "reorganized" and now functions as a "Bible study" group in the cultural and religious section of a national youth organization. All leisure-time activity among students has been placed under university control through this organization. The Japanese government stated that it does not intend to "oppress purely religious ambitions among students."

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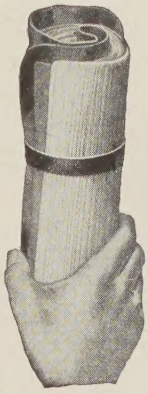

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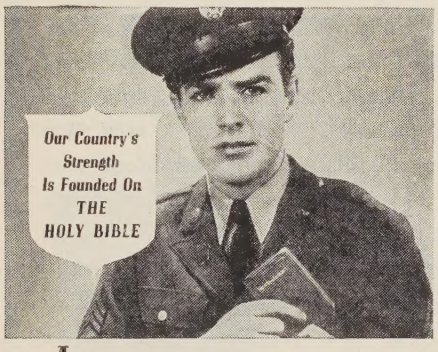

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OF INTEREST TO BAPTISTS

■ About 4,000 Army chaplains must be appointed before the end of 1943 in order to meet current and anticipated needs, Chief of Chaplains William R. Arnold recently told a press conference in Washington. Asserting that "we are just about two months behind our procurement needs," Chaplain Arnold added: "If the number were available we could today assign to duty 600 or more chaplains."

During December, he stated, chaplains held 83,841 services with a total attendance of 5,757,755, performed 3,983 marriages and 971 baptisms; and reported 3,137 professions of religion.

■ Protests registered by church and other groups throughout Oregon have apparently quashed two memorials adopted by the state Senate urging Congress to deport all Japanese—citizens and noncitizens—after the war, and to bar Japanese from service in the armed forces. The State Council of Church Women termed the memorials "unchristian, un-American, undemocratic, and an insult to the intelligence of the citizens of Oregon." Following the flood of protests, nothing more was heard of the memorials.

■ The United Church of Canada has authorized its executive committee to establish a commission on "The Church, the Nation and the World Order." The Christian leaders on the committee represent home and foreign missions, evangelism and social service, law, agriculture, industry, labor, education and the three major political parties.

■ Reliable reports announce a Congress of Religions, representing Shintoism, Buddhism, Mohammedanism and Christianity to be held in Tokyo. Christian missionaries in East Asia express fear that the Congress may be a step toward setting up Shintoism as the state religion in occupied territories.

■ Forty-one states have legalized the release of children from school for religious education.

■ The War Production Board, in a recent regulation, provided the necessary procedures for obtaining maintenance, repair and operating supplies by churches, schools and colleges, hospitals and welfare establishments.

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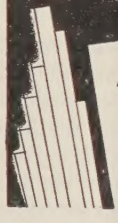

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OF INTEREST TO BAPTISTS

■ "I would like to see ministers preach in 10,000 pulpits on how to write principles of our religion into the problems of our relations with other peoples of the world after this war," declared Governor Harold E. Stassen of Minnesota, in an address at Dubuque, Iowa. "When we seek to apply our religion we may disagree on the exact application, but it is better to be seeking to apply religious principles than to decide these problems on a strictly materialistic or selfish basis."

■ The Bible Department of the Geneva Office of the World Council of Churches is now printing Bibles in a number of different languages to alleviate the serious shortage of Scriptures on the Continent. Reports indicate that in almost every European country Bible stocks have reached new lows, in some instances because of governmental regulations, and in others because of scarcity of paper. Editions of the Bible in Italian are exhausted; in Roumania the supply will last only a month or two; in Czechoslovakia the supply will last about a year. A shortage of German Bibles has been reported in Alsace.

■ Rev. Randle R. Mixon, of the Forest Avenue Baptist Church in Kansas City, represents his city's council of churches in its ministry to war-plant workers.

CONGRATULATIONS TO

■ **Dr. Elmer A. Fridell,** professor of homiletics and practical theology in the Berkeley Baptist Divinity School, who has been elected to the secretaryship of the Baptist Foreign Mission Society. He expects to visit India and China as soon as possible after taking up his new duties in June.

■ **Myrtle Gray** on her election to the presidency of the Vermont Conference of Social Work. Miss Gray graduated from Philadelphia's Baptist Institute for Christian Workers in 1935.

■ **North Shore Baptist Church of Chicago,** that recently held a mortgage-burning ceremony to celebrate the first time in the thirty-eight years of its history that the church has been completely free from debt.

■ **The First Baptist Church of Abington in Waverly, Pa.,** on its 140th birthday.

■ **Immanuel Baptist Church of Rochester, N. Y.,** that recently celebrated its twentieth anniversary.

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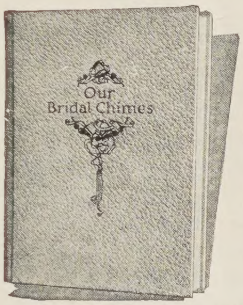

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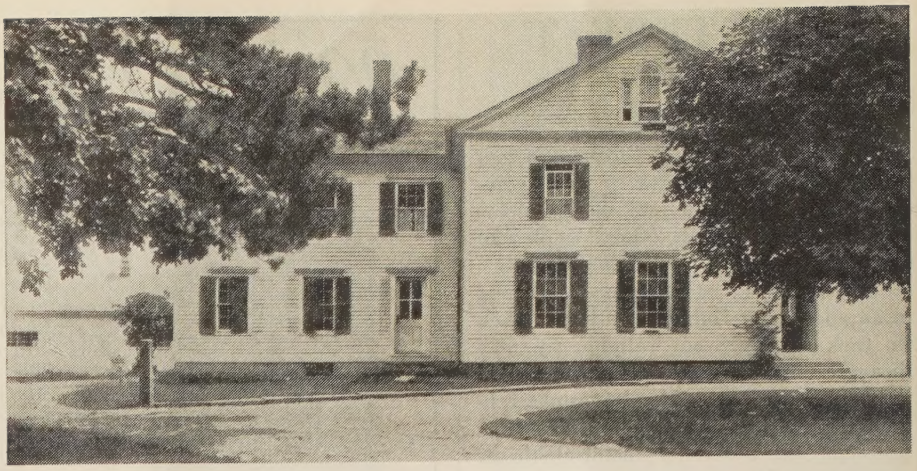
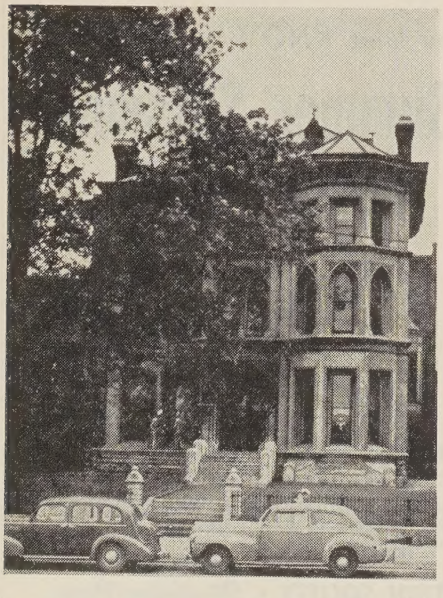


THE BEECHER HOME, LITCHFIELD, CONN., WHERE TWO OF THE MEMBERS OF THE HALL OF FAME WERE BORN

Homes That Mak

By ELISABETH LOGAN DAVIS

IN this bomb-shattered year when battles seem all important, some mothers are quietly cradling in their arms our future rulers, educators, legislators, scientists, writers and artists. We do not know from what door will emerge a great leader, but we do know that one type of home has predominated in the making of our history. More of our famous men and women have gone out to serve humanity through the portals of the homes of the clergy than through any other door. This outranking of clergymen's sons has often been cited in studies of *Who's Who*. There are eighteen times as many sons of the clergy who have become famous as the sons of fathers in other fields of endeavor. Twice as large a percentage of sons from ministers' homes made history as the offspring of other professional men combined. Statistics show that, in the year 1870, one Protestant minister in every fifteen had a son who later won a place in *Who's Who*.



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This high record is a continuing process. Today, as in the past, inspired sons and daughters from ministers' families have inscribed new and important patterns on modern history pages: Dr. Lee DeForest, Charles Evans Hughes, Dorothy Thompson, Thornton Wilder, Pearl Buck, Henry P. Luce, Bruce Barton, J. C. Penney, Orville and Wilbur Wright, Mary Woolley, George Horace Lorimer, Otis Skinner, William Rainey Harper, Nikola Tesla, Wiley B. Rutledge, Lloyd C. Douglas, Mildred H. McAfee. Such names are suggestive of the many famous men and women whose fathers are ministers.

The percentage of ministers' sons in the Hall of Fame, for Great Americans at New York University also outranks all classes. The names of eleven sons and one daughter from our parsonages are inscrolled in this hall. Although there has been approximately the same number of doctors and lawyers as there has been of ministers in our country, doctors produced only three, and lawyers six, notables.

Since ministers' children have been among the most successful of our leaders and among the most prominent men and women in our history, we can conclude that a religious environment, as is found in the homes of the clergy, is definitely influential in producing the kind of characters which will preserve our civilization. In building up our great country, founding its colleges, forming and executing its laws, making scientific discoveries, establishing its commercial life, contributing to its artistic development, our strictly religious homes have poured out riches, not in material wealth but in wealth of thought and achievement.

Few of these homes of the great had affluence but all had influence. Each was rich in integrity of spirit, in self-discipline and in religious training. Of the seventy-three names listed in the Hall of Fame, sixty-eight are reported as having one or both parents devout. The most outstanding characteristic of the mothers is their devotion to God and to their children. Of the nonministerial fathers about whom there is any information as to their religious attitudes, the vast majority were elders, or deacons, or vestrymen or men who took some other distinctive place in church life. When the doors of the church were open, the parents laid aside their tasks and brought their children to worship.

Fame does not descend upon a family with a hit and miss method. She follows a certain definite law: the law of cause and effect—"Whatsoever a man soweth that shall he also reap." Fame descends with surprising accuracy on dwellings where grace at table, family worship and Bible instruction are the order of the day. Such religious nurture, however, in many of our modern families is relegated to the past. Today, we are reaping the harvest in broken homes, in mounting delinquency, in moral laxity. Stability in the home is the only cure for this unstable social order; but there cannot be a permanent family life without stability of character. Stability of character comes only when we achieve a balance between our practices and the ideal. We are now witnessing the toppling of society because of this unbalance.

Even many of our so-called Christian homes are showing acute signs of unbalance. Such homes do not provide the religious environment which is so essential in the production of able leaders.

DR. LEE DE FOREST SPENT HIS EARLY BOYHOOD DAYS IN THIS ALABAMA HOME. HIS FATHER WAS A MINISTER

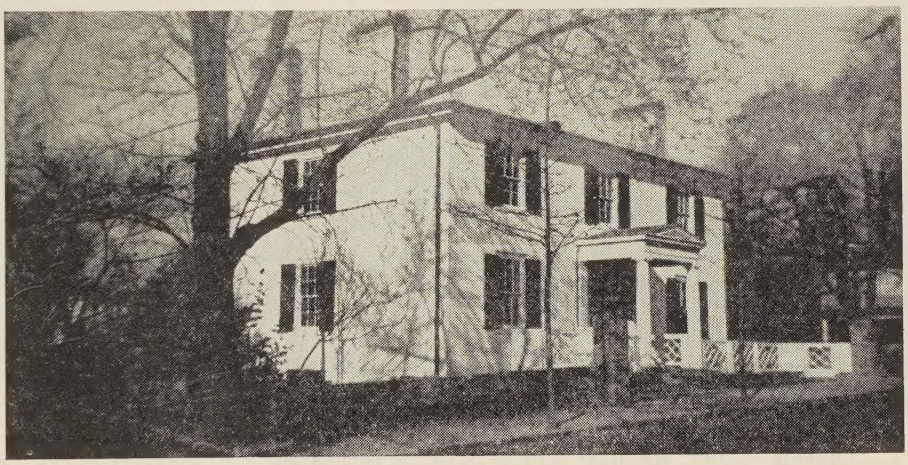
THE WRIGHT BROTHERS' HOME, FORMERLY IN DAYTON, OHIO, NOW IN GREENFIELD VILLAGE, HENRY FORD'S MUSEUM AT DEARBORN, MICHIGAN

History

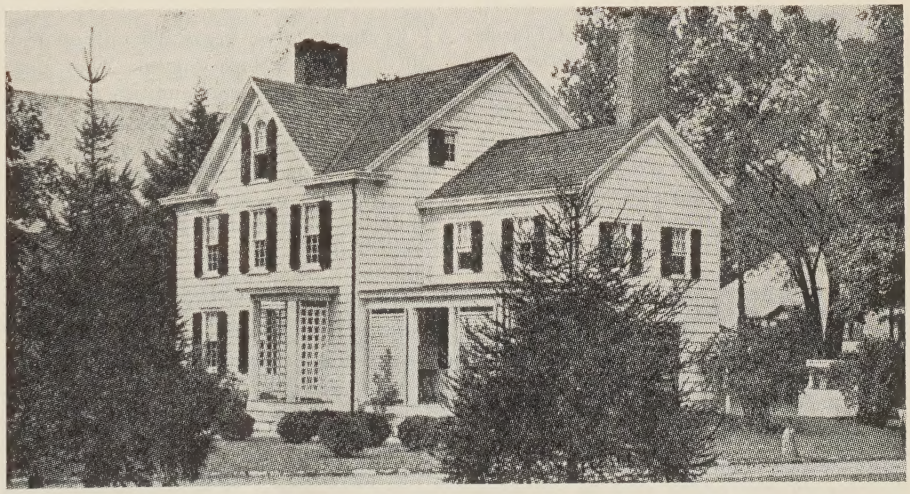
Parents substitute other inconsequential activities for religious practices. When fathers spend Sundays in sifting ashes or cleaning the garage, their sons are left to walk the way alone. When parents idle away Sunday morning in reading the paper and listening to the latest radio broadcast, while brother and sister are sent by themselves to sabbath worship, something happens to the children's evaluation of church attendance. Being careful that Junior has his weekday lessons and caring not that he knows his church school assignments makes for spiritual illiteracy. Taking a son away from the church-membership class to visit relatives is a menace to his spiritual growth. Letting him listen to several hours of radio programs a day with no time for one short prayer and a few Bible verses is criminal unbalance. Thinking that three hours of any movie is harmless training for the child and that two hours of church and Sunday school is too much for his nervous system is just bad thinking. Giving him a nickel for the collection and twenty-five cents for the movies is not apt to produce a proportionate giver. Saying a child must make his own decision as to whether or not he should go to church, or as to what church he should go, is shirking parental responsibility. All of these evidences of unbalance are indigenous to the home which does not produce great characters to adorn the pages of history.

Striking a balance only comes from putting first things first. Our government is reaching out into our lives and taking away the gadgets, thus forcing us to see things in their relative importance. We are made aware that the intrinsic worth of our existence is not in sugared delicacies, humming automobile tires, cheap pulp literature, fantastic clothes, sparkling trinkets or pampered poodle dogs. To avoid the danger of destruction, the sacrifice of luxuries has been compulsory. Voluntarily, we shall have to go farther and apply the principle of priorities in our homes if we are to save them from ruin. The unimportant will have to be blue-penciled from our schedules of daily living so that we have time to teach our children the Christian way—the very essence of democracy. The difficulty is that this discerning and discarding of unproductive ways of living must be a purely volun-

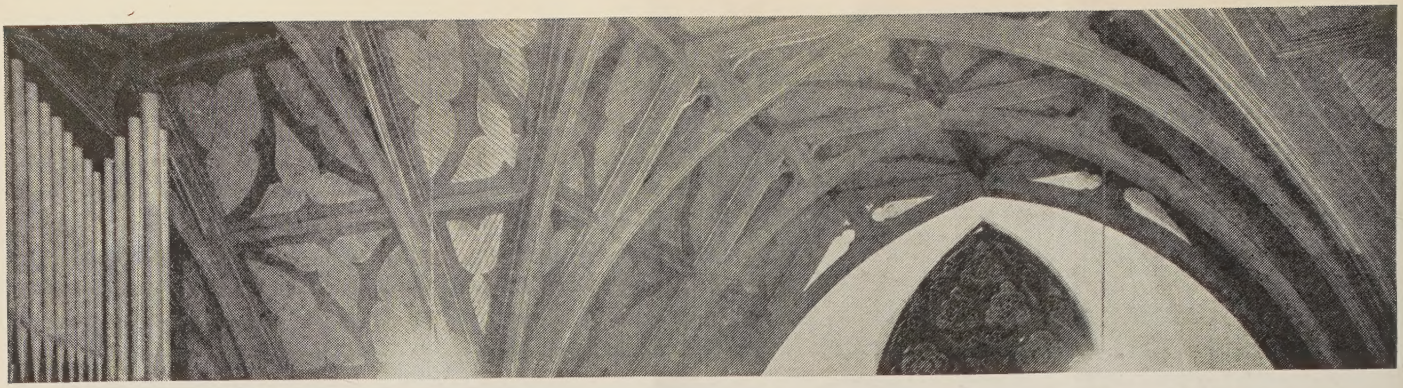
(Please turn to page 14)



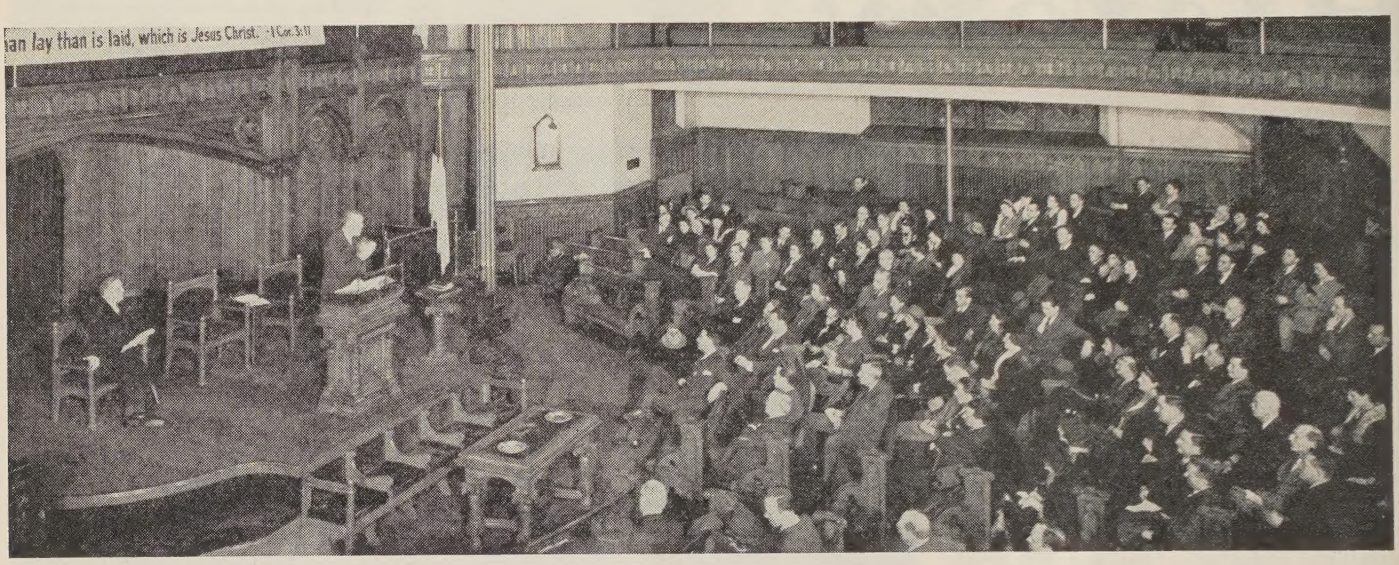
THOMAS WOODROW WILSON WAS BORN IN THIS HOUSE IN STAUNTON, VA., DECEMBER 28, 1856. HIS FATHER, A PRESBYTERIAN MINISTER, STRONGLY INFLUENCED THE BOY'S LIFE



BIRTHPLACE OF STEPHEN GROVER CLEVELAND, CALDWELL, N. J. HE WAS ANOTHER PRESIDENT OF THE UNITED STATES WITH A PRESBYTERIAN MINISTER AS HIS FATHER



The Secret Is Out!



CHURCH SCHOOL TEACHERS AND OFFICERS ATTENDED THE GROUP CONFERENCES AND THE MASS MEETING OF A UNION RALLY

By KENNETH L. WILSON

DURING the early weeks of March, a new secret weapon was rolling out on its Philadelphia proving ground. The men who had created the weapon, who had labored long over it, who had engineered out the "bugs"—these men spent anxious hours as the time of the test approached.

Then it was zero hour. And finally the reports began to come in. The secret weapon was a success—it was a tremendous success! It hit hard; it ripped away camouflage; it revealed an entirely new strategy. And now the whole story can be told. Now this "secret weapon" need be a secret no longer. Now it is available to anyone who has the faith, the energy, the plain everyday ambition to use it.

The real enemy of America's freedom couldn't be touched with such things as bullets and bombs and torpedoes because this enemy was not something you could destroy so easily. This enemy was the growing indifference toward the church. It hid behind social and economic uprootings.

In the last two years, 26 million people in America have moved. They have gone into strange communities, to trailer camps, to housing projects which have blossomed almost overnight on hillsides, in deserts, on reclaimed swampland, in the shadows of giant industrial plants. They have crowded into tiny villages already bulging at the corporation line, or huddled in congested city areas. They have left their plows, their offices, their counters, to forge the instruments of war. They have learned to measure history by destruction.

This powerful enemy of America's was America herself—her new sense of power as she saw the biceps of her strong toilers flex at the welding torches, the riveting guns, the assembly lines. This enemy was America's confusion, nervously fanned by the consuming flame of war. It was forgetfulness—America forgetting God, forgetting the church; and worse, the church almost forgetting America. No wonder that pastors and church leaders began to get alarmed. They were not so much distressed that migrant workers did not immediately seek out the church in their new communities. But leaders were very much concerned when the church made no effort to seek out these workers. They knew that would be a big job. It would be far too mountainous a task for the nation's 70,000 preachers. It would take not only the preachers, but 2 million Sunday school teachers, plus 2 million laymen.

But how to reach America, even with 4 million workers? There had to be a plan of action. There is not a good business firm in existence that sends out its salesmen without a carefully prepared campaign of attack. There is not an organized army on the globe which fights catch-as-catch-can. Every successful army, or enterprise, or industry follows a tediously mapped-out strategy, and churches must also follow a strategy.

Now, as the result of the Philadelphia demonstration, the Northern Baptists possess a strategy, a plan of action which has been worked out to the smallest detail.

The campaign is old enough to have been tried over a long period. The Southern Baptists have been using parts of it for twenty years, and their efforts gave them an over-all gain of 25 per cent in that time when other denominations around them were losing 25 per cent.

"But that is the South," someone is sure to point out. "It worked there, yes. But will it work here? Will it work in Northern Baptist churches? Will it work in *my* church?"

Those were fair questions. They had to be answered. The problem was so urgent that there was no time for wholesale experimentation. There was no time for possible retracking, or waste motion. And that was the reason for the Philadelphia Church School Enlargement program. That was why, last year, four Baptist churches in this eastern city tested the campaign. And that was why, early in March of this year, twenty Baptist churches joined by seven churches of other denominations gave the Program a thoroughgoing trial. These churches were test pilots putting a new weapon through its paces. They pushed, prodded, power dived, barrel-rolled, climbed—gave it the works. And it came through the test with flying colors.

What does it all mean? It means that Northern Baptist churches have a "secret weapon," tested, proved. We do not "think" it will work. We *know* it will work. We know it will work because it has worked. We know it will work if certain steps are followed carefully, prayerfully, devotedly. We know it may fail if these steps are not followed. It is as simple as that. It is a procedure as scientific as any laboratory offers. A chemistry student knows that if the process of electrolysis is applied to water, hydrogen and oxygen are given off. He *knows* he will get hydrogen and oxygen, not nitrogen and helium, or some other combination. We *know* that when the Church School Enlargement Program is applied to a community, prospects plus active church and church school members are the result. The question is not, "Will it work?" The only question is, "Will *you* work?"

What Is the Program?

The program includes a census, but that is not all of it. It includes a frank inventory of the present church and church school rolls, but that is not everything. It includes a survey of the church building to discover if it is adequate for the community, but that is not all the plan. It includes an analysis of census findings, but that is not all. It includes an intensive, protracted follow-up, but that is not the entire plan. The program is not any one of these; it is all of them. It follows the well-organized sales campaign of a commercial organization: fact finding, approach, follow-up. None of the elements may be left out; every one is vital.

Know the Church Possibilities

When the twenty-five visiting state education directors who were to work with the local churches arrived in town, they discovered that they had an appealing as well as a difficult assignment. It was their job to have a part in the proving ground test—that was the appealing angle. But they had to sell their assigned churches on the idea; they had to start from scratch, because most of these churches knew little about the plan—not as much as you will know before your church begins its campaign. That was the difficult angle these leaders faced. At the Wednesday evening prayer meeting they began. But that was *only* the beginning!

Conferences with the leaders of the local churches followed. A study was made of the church rolls. How many of the names on the rolls had ceased to be active members? How many had slipped back into the prospect stratum? How many had slipped out of the picture completely? Other studies were made: of the area to be covered by the religious survey; of the church plant itself—did it require expansion or alteration? Meanwhile, census takers were lined up under group captains; at least one-fourth of the membership was the goal of each church. The organization of the census was one of the most important steps of the program. If it had failed, the rest of the campaign would have failed. Without the figures secured by the religious census takers the church would have had nothing with which to work, no basis for recommendations, no way to build a prospect list.

The areas were mapped out carefully, an average of fifteen houses assigned to each worker. Nothing was to be left to guesswork or conjecture; this was a definite, detailed campaign. It was necessary to have large section maps for each captain, and one church even made small maps for each individual of the territory that individual was to cover. It was very important that this organizational work be done well in advance of the Sunday afternoon census, so that no last-minute mixups would occur.

On Sunday morning, the visiting leaders stressed, both in church school assemblies and in morning worship services, that the program was serious business—the most serious sort of business any church can engage in today. It was evangelism—evangelism of the highest order. They pointed out that 80 per cent of church members come from the church school; that by enlarging the church school they would enlarge the church; that the church school *is* the church. And then, after the morning services, census takers in most churches were served refreshments in the dining room so that there would be no lost time in getting from the church to the home and back again.

During the lunch, the workers chatted freely. Some of them were a bit nervous and tried not to show it. This was a new experience for most of them, and they could not imagine that they would have the gracious reception that was later almost unanimously reported by the workers of all churches. They listened carefully as the instructions were read, following them on their own instruction sheets:

1. Go into every home. Make no exceptions.
2. Use a card for each individual. Only one name to a card.
3. Get the information firsthand. Be accurate.
4. Fill in every blank on each card.
5. Get the exact age of each individual.
6. See that initials and names are correct. Write "Mrs." before names of married women, and "Miss" before names of all unmarried women and girls of all ages.
7. Stick to your territory. Complete your task.
8. When your territory is finished return the information immediately to the Baptist Church.

Every rule was important, but when the leader read number five, a murmur

THE ENLARGEMENT PROGRAM BEGAN IN THE HEADQUARTERS OF THE PUBLICATION SOCIETY. MANY DAYS WERE DEVOTED TO CAREFUL STUDY AND SYSTEMATIC PLANNING OF PROCEDURE

Photos by J. Elliott Finlay

(1) EACH VISITING LEADER WAS ASSIGNED TO WORK WITH ONE OF THE 27 CHURCHES PARTICIPATING IN THE ENLARGEMENT PROGRAM. AFTER A WEEK OF CONFERENCES WITH THE PASTOR AND THE CHURCH SCHOOL OFFICERS PLANS WERE COMPLETED FOR THE NEIGHBORHOOD CENSUS ON SUNDAY. AT THE MORNING SERVICE THE VISITING LEADER PREACHED ON THE NEED OF ENLARGEMENT. (2) AFTER CHURCH THE CENSUS TAKERS HASTILY ATE A LIGHT LUNCH, AND (3) THEN WERE GIVEN FULL INSTRUCTIONS ABOUT THEIR WORK

of horror went up from the group. "Get the age of each individual? Impossible!" But the census would be worthless without it, and getting the age was not as hard as it looked at first glance.

"It is easy to find the age of a young person; merely estimate the age of an adult," the leader said. "Is the person a young adult or otherwise? Suppose a card should be turned in, Mary Jones. All right, should Mary be solicited for the primary department or the adult department? Is she Mrs. Jones, or Miss Jones? Rules number five and six clear up the problem immediately." Surprisingly, most adults stated their age without hesitation.

The leader warned that theological problems were not to be discussed this trip. This was a census; prospects for all churches would be uncovered. It was a religious survey, not a proselyting tour. The fact that the worker would introduce himself as a member of "Logan Baptist Church" would, of course, be good advertising for that church. Two hours was the time allotted for the survey, and about three o'clock Sunday afternoon, March 14, 1,254 census takers were ringing doorbells, tapping knockers, and pounding knuckles on Philadelphia doors.

Those workers who had started out with fear and trembling had some interesting tales to tell when they came back with their cards and turned them over to their group captain.

One census taker from Alpha, which church holds afternoon Sunday school, came back from her block with a little boy striding proudly beside her. That was one prospect who didn't get away.

A man in a trailer camp told his Ardmore caller, "I'm glad the Protestants are at last waking up! I've lived in a trailer camp for four years, and this is only the second call I've had from a church worker." This same worker reported an accountant, a civil engineer, a tree surgeon, lawyers, and a plumber, among the residents of this camp, and, interestingly, only one child.

Another census taker from Woodland Church took a double assignment and handled it well.

One worker had an unusual experience in an apartment house he visited. The manager, a lady, interrupted him in his work and ordered him to leave. He patiently explained what he was doing, but although the manager was a member of a Protestant denomination, she would have nothing to do with the campaign and insisted that he leave the building. Once outside, the census taker was a little chagrined to find another apartment building next door, but bravely he tackled it. The first bell he rang turned out to be for the apartment of the manager, another lady. "I'm taking a religious census," he explained hesitantly, "and I wonder if you would object to my securing some information from your tenants?"

"Glad to have you," the woman told him. "I'm a member of the Catholic church, and I'm not running a pagan establishment!"

Back they came, these 1,254 workers, with their whimsical stories and nearly 50,000 cards. They had touched 27,913 homes in their neighborhoods. If every church had actually sent out its quota of census takers, the numbers could have been doubled. But out of the homes reached, nearly 5,000 prospects were found—prospects for Baptist churches! Cards expressing preference for other religious bodies were turned over to those bodies—the Lutheran cards to the Lutheran minister, and so on.

Think of it! Two hours' work and 5,000 prospects as the result! It was a remarkable achievement. But when one remembers that 300,000 newcomers have moved to this area in the last twenty-four months, it is easy to see that much more needs to be done. And much more will be done when all Baptist churches join the army of doers, now that the tests have shown conclusively what can be done. One Baptist church with 400 members found 430 prospects. Conwell Memorial with 140 members located 46 prospects. North Chester with 150 members secured 300 prospects! East uncovered 421 prospects within a radius of two blocks of the church. Ten of the people visited came to church school the next Sunday without further invitation.

(7) BY FOUR O'CLOCK SUNDAY AFTERNOON THE CENSUS TAKERS BEGAN REPORTING BACK TO THE CHURCH WITH THEIR FILLED-IN CARDS, AND OTHER WORKERS STARTED THE TASK OF CHECKING AND TABULATING THE RETURNS. (8) AT THE EVENING CHURCH SERVICE SEVERAL WORKERS GAVE INTERESTING ACCOUNTS OF THEIR AFTERNOON'S EXPERIENCE. MOST WERE ENTHUSIASTIC ABOUT IT. (9) MONDAY MORNING THE VISITING LEADER AND THE LOCAL VOLUNTEERS STUDIED THE CENSUS CARDS TO FIND DEFINITE PROSPECTS

(4) COMMITTEES DURING THE WEEK HAD SURVEYED THE COMMUNITY, SELECTED AREAS TO BE COVERED BY THE CENSUS AND PREPARED THE WORKERS' PACKETS CONTAINING CENSUS CARDS AND CHURCH PUBLICITY MATERIALS. THESE PACKETS WERE DISTRIBUTED AND EXPLAINED TO THE WORKERS JUST BEFORE LEAVING THE CHURCH. (5) THE CENSUS TAKERS STARTED OUT, ALL AT THE SAME TIME. (6) AT MOST HOMES THE WORKERS, AFTER EXPLAINING THEIR MISSION, READILY OBTAINED THE DESIRED INFORMATION

Enlarge Organization to Take Care of Possibilities

The religious census is only part of the program. It is only the beginning, but a beginning is always necessary if anything is to follow. The cards which the census takers secured became the basis for planning the strategy of the church. Prospects were arranged into groups—and this is where the age statement came in handy. Allegheny Avenue's 451 prospects illustrate what an average breakdown showed:

Men above 40	94
Women above 40	86
Men 25-40	71
Women 25-40	53
Men 18-25	17
Women 18-25	14
Boys 12-17	13
Girls 12-17	7
Boys 9, 10, 11	10
Girls 9, 10, 11	10
Boys 6, 7, 8	12
Girls 6, 7, 8	6
Beginners	23
Cradle Roll	35

These proportions were typical of most churches in the Philadelphia area: many adult prospects; few children and young people; many beginner and cradle-roll prospects. In a few years the wave will ripple up through the age groups, and if beginners are enrolled now, church schools will have fewer empty chairs in the future. These figures at Allegheny Avenue pointed toward certain changes to be made in the church plant. The visiting leader, after studying the building and the census findings with the pastor and Enlargement Program Committee, recommended that when an attendance of ten is reached in the nursery department, the nursery be moved to the stage of the large church school auditorium, and the stage be permanently enclosed. A portable platform would replace the stage, and would be adequate for its present use, which does not include dramatics.

It was suggested that another room be made into a beginners' department, and that blackboard and bulletin boards be placed not more than thirty inches from the floor in this room. New partitions, redecoration, study of possible floor recovering at a future date also suggested themselves from the census reports and a study of the church plant.

At another church, the emphasis was upon reorganization of the church school and the formation of a Board of Christian Education of seven members. Soundproof doors, worship centers, movable screens, were other recommendations. And so it went.

Many churches were not prepared to handle their prospects if all should suddenly have decided to attend. Most churches were not prepared to care for all the people in their immediate community who should have been attending that church. Many churches needed to form new classes. A church school will have a larger total attendance if it has many classes than if it has few classes. That is another tested fact. Combine classes and you will have fewer pupils than if you did not combine.

Train Workers

The Enlargement Program is also a training program. Many of the Philadelphia churches reported that already they had instituted some form of teacher training. There is little reason for going out into the highways and compelling people to come in if, when they get in, they are not adequately taught. Prospective teachers can be enlisted along with prospective members, and after a period of training, a "paper class" assigned them. That is, the teacher is presented with a classroom and a stack of these same census cards—cards of prospects suitable for that class. From there on, it's up to the teacher; and the teacher will be up to it when he realizes the urgent need for *action now!*

"America's destiny will not be determined by the winning of battles, or even by the winning of the last battle. America's destiny will be determined by the thinking of the boys and girls of today, the builders of tomorrow," Dr. Luther Wesley Smith pointed out in the all-city rally of census workers held the Monday evening after the census.

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(10) MONDAY EVENING OFFICERS AND TEACHERS FROM ALL PARTICIPATING CHURCHES ATTENDED A MASS MEETING WITH PRELIMINARY CONFERENCES ON METHODS FOR THE VARIOUS AGE GROUPS. (11) WEDNESDAY EVENING THE VISITING LEADER ANALYZED THE PROSPECTS REVEALED BY THE CENSUS AND RECOMMENDED CHANGES IN ORGANIZATION AND EQUIPMENT FOR TAKING CARE OF THE EXPECTED INCREASE. (12) IN FOLLOWING WEEKS CHURCH MEMBERS VISITED ALL PROSPECTS AND INVITED THEM TO THE CHURCH SCHOOL

Telling why and how an old idea may remain ever new—
provided it was good to begin with.
Well, this one was extra good!

Something New... Something Permanent... *in "Advance" This Year*

By JOHN CALVIN SLEMP

IT took the Second World War to bring about a true evaluation of the church school. We see now that Christian teaching is indispensable to our nation's life and freedom. Witnessing a world being torn by the devices of total war, seeing some of the finest of American manhood and womanhood going from their homes and communities to die perhaps on the high seas, in the jungles of the South Pacific, or on the sands of North Africa, we have come suddenly to realize that this might not have happened had the churches of Christ taken their tasks seriously enough even for the past two decades—to say nothing of the many decades before. In 1918, we thought we had learned our lesson, but now we know that we did not learn it at all. All too soon our churches, like the nation itself, went back to "normalcy"—settled down to the calm and complacency of "business as usual."

In a very real sense our churches failed to meet the challenges of rebuilding a shattered world. They made no outstanding gains in membership, in church school enrollments, or in world-wide missionary efforts. They did not take their task seriously enough! We know this now—now that a global war threatens, not only to wreck our material civilization, but to destroy the churches themselves. We know now that Christian teaching is the only hope for a peaceful world and that the peoples of the earth will not get Christian teaching unless *we*—the churches—provide it on a scale commensurate with human need.

A Campaign Becomes a Program

As Northern Baptists—just one unit among the churches of Christ—it may encourage us to consider that for the past three years, at least, we have had a partial answer to the problem which confronts us. That answer was the Baptist Church School Advance, launched in 1940. One after another of the leading Protestant denominations adopted a similar program, until last year the International Council of Religious Education presented to its constituent denominations a plan known as the United Christian Education Advance. All this to show that the idea was a good one—perhaps better than we realize even now.

But the idea had its limitations. The Advance was a campaign pure and simple. No one seems to know, but the probabilities are that it was first conceived as something to be achieved in a single calendar year! By a well-organized, highly advertised, widely publicized campaign we would go into city streets and country lanes and bring people by the millions into the church schools and under the influence of Christian teaching. We would *reach* all we could for Christ, *teach* all we reached, *win* all we taught, *enlist* all we won, and *train* all we enlisted—and do it all in a single year!

What happened? Well, at the end of the first year we found, as we might have expected, that our task was far greater than we had anticipated, that we had only started to reach the hosts of people in America unreached by any church. So we would continue the effort another year. With the second year behind us we launched the third year. Then, by some clear insight into religious reality, which we believe to be the guidance of the Holy Spirit, leaders who had prayed over our problems and opportunities suddenly realized that the goals which Advance itself had set would, if transformed from a campaign into the full-time program, constitute the real answer to the problem. Then we would think of our task, not as something to "sell" to our people in a single season style, but as hard work to be accomplished by patient, constant, month-after-month, year-after-year efforts.

So now we turn our minds and hearts to a large, new task of Christian teaching. The task of reaching, teaching, winning, enlisting, and training people for Christ is the main business of the church — something that it should be doing all the time! With necessary modifications and improvements, of course, this program should engage the highest interests of the church school fifty-two weeks in the year—1943, 1944, 1945, and so on until the kingdoms of the world have become the kingdom of our Lord and of his Christ.

Achievement Plan for Baptist Church Schools

Therefore Baptist Church School Advance becomes a permanent Achievement Plan for Baptist Church Schools. This plan is built on the assumption that an ongoing effort to reach people with Christian teaching involves certain goals of achievement. In other words, there are certain very definite tasks that a church school must perform if it is to be a growing school—tasks that can be singled out and measured almost with scientific accuracy. For example, to what extent is your church school gaining in enrollment? Your answer determines whether your school is growing in this particular.

Again, what is your church school doing to reach the men and women, the boys and girls of your community who are definite prospects for the program of Christian teaching which you have to offer? Clearly, if we are to do effectively our Christian task, we must go beyond those whom we have reached already—out to the millions whom no church or church organization now is reaching. But how can we discover these people unless we take an adequate religious census at least once in two years? Now, has your school taken this very essential first step? Your answer is a measure of your will to work at the most challenging task in the world today.

The Achievement Plan for Baptist Church Schools is designed to help you in such important matters as these, and it is offered in the faith that, under God, it will help in a large way to win America for Christ.

Churches Will Record Their Progress

This year our church schools are asked to measure and record their progress in achieving certain well-defined goals. These goals will be printed on attractive wall charts for use in church school assembly rooms, posted where the results can be seen week after week. As soon as the school achieves a certain goal, it is then eligible for an appropriate recognition of work achieved.

A waste of time? Insignificant? Unnecessary? Not if manufacturers of heavy machinery find it good business to employ capable accountants and clerks to keep accurate records of every bolt and screw used every day and week of the year. Not if cafeterias find it profitable to keep accurate records of every piece of pie, every roll, every serving of meat and vegetable that their customers buy. Not if department stores consider it essential to keep a careful check on all purchases, profits, losses, and the like. Certainly not if schools and colleges find it worth while to record grades and to grant diplomas and degrees. All these are ways of measuring progress. So churches and church schools may well sit up and take notice.

Here, it would seem, is a very practical method of Christian witnessing, of letting our light so shine among men that it will give glory to our Father in heaven. For that is the one great reason for keeping records and measuring progress. We do so, not to advertise ourselves, but to strengthen our churches and to witness to Christ's ongoing program. The very fact that a church is doing a commendable piece of work is encouragement for other churches to undertake a similar task.

One thing our science-minded age is teaching us. Hit-or-miss methods are as likely to *miss* as they are to *hit!* They are definitely out so far as hundreds of business and industrial organizations are concerned. They are fast being eliminated among interests as far apart as agriculture and higher education. They have absolutely no place in the science of navigation. Are we not now ready to ban hit-or-miss methods forever from our churches and church schools?

Next Year the Old Program Will Be New Again

As already indicated in this article, the Achievement Plan for Baptist Church Schools is for no single calendar year; it is designed for use year after year, indefinitely.

This is the way it works. Say a church school receives an award for an increase of 10 per cent in its enrollment during the Convention year 1943-44; the enrollment goes from 150 to 165. The school also makes and records other gains, and so receives appropriate recognition for work that year. Then what? Will there be nothing for that school to do in 1944? Of course there will be something for it to do. It will then try to add another 10 per cent to its enrollment—this time starting at 165, instead of 150—and to make other gains listed on the Achievement Chart. The enrollment of 165 will climb to 182, and so on year after year.

So the program is both new and old. It is old in the sense that its basic principles remain essentially the same; new in the sense that, like the calendar itself, it takes a fresh start once every year. And just as springtime is no less exhilarating in 1943, in 1944, and in 1945, for having been preceded by thousands of other springtimes, so the program of Christian teaching for the forward-looking church school will come year after year as a *new* opportunity for growth and development.

If there still is anyone yet unconvinced about the validity of this program, then let that person visit a modern school of aeronautics. One branch of the school is instructing ground forces in the maintenance of a given type of airplane. At various points in the building are instruction stations, each with a specialized instructor, and each displaying a particular section of the plane and all the essential tools for servicing it. The classes, consisting of some six or eight men each, move from station to station as their training progresses, each man actually dissembling and reassembling the section of the plane before him, so that at the end of several weeks the members of the class know all that is to be known about that one plane.

Obviously it would be a very unwise procedure to change this system of training at the end of each round of instruction. The plan remains *old*, but the classes are ever *new!* The same general principles—with necessary change in details—are good year after year. And so it is with Christian teaching. The goals and the methods remain essentially the same, but the boys and girls, the young people and adults whom our church schools are trying to reach and influence with Christian teaching are ever new.

A New Manual Is Coming!

To implement this entire program a new methods manual will be ready in January. It will be a throbbing dynamo of power for forward-looking churches and church schools. All that the *Manual of Methods* was in 1940, all that *Lanterns in the Night* was in 1941, all that *The Manual: For a Plan for Christian Advance* was in 1942, that much and

(Please turn to page 16)

IN TWO HOURS 1,200 WORKERS VISITED 30,000 HOMES, DISCOVERED 5,000 PROSPECTS

Homes That Make History

(Concluded from page 7)

tary act. There is no government to snatch away from parents habits which do not produce great characters in their children. There is no truant officer to make us teach our children the Bible and the Christian ideals.

When parents, voluntarily, through the strength of their own convictions, brush aside nonessential time-wasters as vigorously as a housewife sweeps away cobwebs from a dark corner, the cleansed home will beckon true greatness to its spacious corridors. With cleared surroundings, parents will be able to see obvious reasons why they should again be the leaders of their own children. Once mothers and fathers felt that they had God-given authority as rulers in their own families; but now many of them have abdicated in favor of King Child. Today, it is parents obey your children, not "children obey your parents." When the adult again assumes the responsibility for leadership, discipline will enter the home—that discipline of the heart, mind and will which breeds in the child character and self-control.

The excuse which we have given for meekly accepting the decline of parental dominance and the nonchivalric attitude of children is that our homes have changed since Grandmother's time. Experts in the fields of psychology have told us that methods of child training must change also. Believing this, parents have discarded the old discipline and leadership. They have not grasped that the home has changed only from a material standpoint and that human nature remains the same. Conveniences and equipment have outwardly made our dwellings different and have had the effect of softening teachers and parents to the extent that they shirk any task requiring effort. Proper discipline demands effort. It is easier to rationalize than to assume full parental responsibility.

As child nature has not changed, the spiritual structure of the home is still the paramount need. When the scaffolding is taken down, the beauty of the architecture is revealed; so now, when dazzling gadgets are forced out of the home, the intrinsic qualities of family life stand out in relief. We need desperately to build our homes on basic qualities which are not different from those considered consistent to the best interests of family life in the time of Christ. At that period, the New Testament reaffirmed the teaching of the Ten Commandments that children should obey their parents. Paul's method is still applicable to the children of today. Movies and radio and reading and speech should be measured by his standard: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

When parents discarded many of these old biblical standards, child-rearing loomed before them as an uncharted way. Mothers especially became uneasy. They rushed into mothers' clubs and parent-teacher groups, read magazines for parents, went to psychology study groups, listened to good advice over the radio, ran to psychiatrists to hear explained the misbehavior of their children. Mothers were frantically seeking a new way of child-rearing for what they thought was a new type of family life. This new way has not resulted in ideal children as parents and educators had hoped.

Astonishing attitudes began to appear among our youth. They became more and more disobedient, less responsive to discipline, more defiant of laws, more lax in moral conceptions. Often the blame for failure was laid by the parent at the door of the school or church. Every judge, however, who is faced with a delinquent points his finger of scorn at the parents. "No discipline in the home," is the verdict. Now, when crime is increasing and schools are frantic with incorrigible pupils, social agencies and investigators are placing the child problem back in the lap of the home. Once this country had no juvenile crime problem because its religion was made real to the child in the home. Now, any morning in the newspapers we read such disturbing headlines as these: "Nation Is Warned on Lawless Youth." "Professor of Education of New York University says, 'This country has the most lawless youth group to be found in any civilized land in the world.'" "Judge in New York Assails Parents for Youth Crimes." "Schools and Mothers Urged to Unite to Check Rise in Juvenile Delinquency."

The mother hand still holds the scepter for good or evil in her own dwelling. Prefabricated houses, electric motored devices and screaming radios do not diminish her role as a sovereign over the destinies of her children. She cannot abdicate with impunity. A Polish mother, confused by conflicting old world and new world standards, came to the Settlement House and pleaded, "Take my child and make him good. No mother wants her son to be bad." Sadly the settlement worker shook her head and replied, "No institution can make your son good. We can only help you. You have the making of your own child either for good or evil." Clubs, institutions, Sunday schools are only aids and should be considered as "Mother's Helpers." These aids are reduced almost to the vanishing point unless mothers are willing to teach the difference between right and wrong both by precept and example.

BIRTHPLACE OF JOHN GREENLEAF WHITTIER, HAVERHILL, MASSACHUSETTS

A minister called on a new family in the community. The mother said she would be glad to have her child attend Sunday school but she added, "Do not ask me to come to church for I am not interested and do not want to be pestered." The clergyman replied, "Under those circumstances we cannot do much for your daughter. Our teaching for one hour on Sunday will have little effect against your example which is exerted seven days a week."

We can never fool children. Parental attitudes become child attitudes; the generosity of the father becomes the pattern for the son. Race prejudice is as contagious as small pox, and adults are the carriers of the germs. Love and consideration are copied by children from parents. In a fable as old as civilization, Aesop had the Old Crab say to the Young Crab: "Child, you must use yourself to walk straight, without skewing and scuffling so every step you take." "Pray, Mother," replied the Young Crab, "do but set the example yourself and I'll follow you."

Only God-centered homes can set a righteous example and produce magnificently disciplined characters. Even though there is nothing glamorous about making religion real to the child in the home we cannot escape the fact that it was God-centered homes that etched the map of our country and fostered its brilliant achievements. In the lap of our truly Christian homes lies the only possibility of a just postwar world. When the smoke of our guns has blown away and society is reconstructed, the leaders will inevitably come forth from homes carefully fashioned—like the eagle's nest—of enduring, unshakable, material, built skyward on spiritual mountain-tops. These future famous sons and daughters will fly higher and penetrate farther into the mysteries of life because it requires strength of wing and fearlessness of eye to reach the heights of lofty homes.

"Leaders Say:"

Condensed from an interview by the editor of *Christian Herald* with the Vice-president of the United States.

When you stand on a Capitol curb and watch the traffic in the streets boil by, Washington is a picture of wartime turmoil. You wonder whether in all this slam-bang Donnybrook Fair there is a single cool, quiet, steady, knowing mind and heart directing things toward any sensible goal. There is, if you know where to look.

One such mind and heart is to be found in the person of Mr. Henry Agard Wallace, Vice-president of these United States. I talked with him only yesterday. He eased himself down beside me into the comfortable depths of a big leather divan in his office and waited for me to start asking questions.

We had questions. Carefully worked out questions; *leading* questions, to make him talk. He pondered them carefully and then he sent the well-planned interview haywire with just one sentence. He went off on an angle we'd never thought of. He said:

"If we are to have a decent peace and a decent world after the peace, two things must happen. Religion must expand and take in a lot more territory; and we must have a tremendous revival of the missionary crusade. It doesn't make much difference what else we do, unless we do this.

"Let me put it this way. First of all, before we do anything else, we've got to win this war. I mean win it completely. We can't settle down to anything until we do that. It is sheer nonsense to talk about peace or freedom or a better way of living for anybody anywhere, until we have convinced the Nazis and the Japanese that their way is wrong, and that the world simply will not have it.

"Once that's done, another challenge will rush upon us: to start expanding religion and to get down to earth with it. What we will need then will be not men bound to the dead past, but men who feel on their faces the breath of the oncoming future. What we will need then will be men to whom religious faith is a matter of this world as well as the next.

"You see, the man who is well prepared for the world to come and ill prepared for this earth is not doing the cause of religion any real good. *We must learn to use the heavenly powers that are about us to serve the cause of practical, useful living here on earth.*

"I believe with all my heart in conversion. But conversion, unless it is promptly followed by factual knowledge for the general good, may easily become spiritual waste. If the kingdom of heaven is to come to this earth—and we're here to help that along, aren't we?—then we must combine our splendid religious enthusiasms with a new, broad knowledge of scientific, economic and political forces.

"That's what I mean by saying that religion must *expand*. It must expand until it literally takes in everything. Isn't it true that God is all, and in all? That he is in everything?

"Religion will have to go on from that to include men—*all* men, all over the earth, whatever their habits of life, whatever the pigments that chance or destiny or heredity or the Almighty have put in their skins. We've been talking a lot about religion; it may be well to remind ourselves that no religion is worthy of the name until it leads those men who support it to serve their fellow men, and to lift those who are less fortunate than they are.

"The times are ripe for a faith like that. For a faith that will glorify the commonplace, for a religion that will stand firmly for the whole life of man. It is time for us to realize that every minute of the day is a religious experience.

"I believe in prayer and preaching: I believe we need both now as we have never needed them before. I believe it is vital to the future of democracy and of the world that the ministers furnish a dynamo of spiritual zeal. We go to church to restore our spiritual storage batteries—*and then we are obligated to hook up that storage battery to life.*

"And don't make the mistake, either, of thinking that I believe religion to be entirely a matter of Matthew 25: 34-36. It is good religious practice to feed the hungry and give drink to the thirsty and to clothe the naked. It is still better religion when men co-operate together to create an order of life in which nakedness, hunger and thirst become more and more impossible.

"There are eight hundred million people in East Asia," he said, slowly, as though he were trying to realize what eight hundred million people would look like. "Eight hundred million! Nearly five hundred million of them live in China, where their average family income is *less than one hundred dollars per year.* Eighty per cent of the Chinese are living on twenty per cent of the land. Do you wonder they have famines? They haven't eaten enough, ever! And they haven't roads enough to get the food quickly from producer to consumer. China was making an amazing progress in road-building just as the war came to Cathay; the idea of those roads was to get that food there, quickly, cheaply.

"What China needs is to recapture the old Confucian ideal of the constantly normal granary, where a food supply for her people is guaranteed. I think the missionary must help with that. I think the agricultural missionary must go to teach them how to use that soil, how to get out of it all that can possibly be gotten out of it. I think the schoolteacher-missionary must go to teach these tremendous masses of people to read and write.

"And I think the whole East must be made *mechanically literate;* we must teach them how to organize their industry. If we don't someone else will—for his own selfish purpose.

"Right here, you see, is where the new missionary will get to work. The West has been 'stepping in,' in the East, for a long, long time. But stepping in *how?* To make money! We had commercial axes to grind, big profits to make. But with the coming of the peace there will come a time when we must do away with that and go there for something else: *we must go to the people of the East not to exploit them, but to help them build a higher standard of living.* It may be a bit hard for us to do it, at first, but if we want peace, we'd better do it.

"What we've got to do, if we want a world decent enough to live in, is to live up to what the East thinks we are. It's up to us to practice the brotherhood we've been preaching about; we must identify *their* people with *our* people and make them all *one* people. And we can do that only when we make of our religion a matter of everyday living for all people everywhere, the world around.

"With his schools, the missionary has been the most outstanding foe of Oriental illiteracy; with his teachers of engineering, he has been preaching the gospel of good roads; with his agricultural experts, he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses, he has been fighting human pain in the name of the Great Physician, regardless of race, creed or color. What a chance the missionary has now. He can bring us—peace!"

—Frank S. Mead,
(Used by permission.)

A STATE DIRECTOR OF CHRISTIAN EDUCATION LED THE CONFERENCE ON YOUNG PEOPLE'S WORK THAT WAS A PART OF THE PROGRAM AT THE UNION RALLY IN PHILADELPHIA

Something New in Advance

(Concluded from page 13)

more the new manual will be in 1943 and in the years to come.

A standard-sized book, rather than a pamphlet or brochure, the manual will contain all essential materials for the organization and administration of the church school and our program of Christian teaching. Step by step will be developed the process of building a church school that is worthy of the name—a school not satisfied with "business as usual," but seeking ever to widen its influence and to increase its usefulness.

Here are some of the practical matters with which the manual will come to grips: (1) the structure of the church school—its church relationships, its teachers and officers, it finances, its system of grading, its time schedule; (2) enrollment and attendance; (3) leadership—how to discover it, inspire it, and train it; (4) the church workers' conference—what it is, who should attend, when it should be held, what its program should be; (5) housing and equipment; and (6) the curriculum—its scope, lesson materials, electives, and home Bible study.

This will be something new in Northern Baptist life, yet something that is old enough to have had its mettle proved again and again. Ideas, plans, projects, organizations here suggested have been in the making for a generation or more, and many of them have been available in leaflet and pamphlet form heretofore. Now, however, tested and tried by actual use in hundreds of Northern Baptist churches, these organizational ideas and methods, minus some defects, plus numerous improvements, will be presented for the first time in standard book form. The result will be a manual of which any denomination might well be proud.

The complete program of a well-rounded church school will be outlined in more detail and with greater effectiveness than ever before. New emphasis will be placed on familiar, yet ever fresh and vital, *Reach, Teach, Win, Enlist, Train.* These words and ideas are indispensable to the church school; omit any one of them from its program, and the school suffers. Who among us would want to give up the idea of *reaching* all we can for Christ? or *teaching* all we reach? or *winning* all we teach? or *enlisting* all we win? or *training* all we enlist? Not one of these can be omitted, and so they have become a permanent part of the program for our church schools. They are Northern Baptists' contribution to the larger enterprise of Christian teaching.

Quite appropriately, the manual will reach its climax in a chapter on the work of Northern Baptists in the world. With the attention of our people centered on world issues as it has not been in a generation, how essential that at the forefront of our thinking should be the world program of the Christian gospel as Northern Baptists conceive it! In recent years there has been much talk about a revival of religious fervor in the nation and in the world. Well, if this concept of a world program of missionary effort will not furnish motivation for such a revival, then one is not likely to come in this generation. If we have thought of our responsibility in terms of small efforts, we must not do so now. Now, as never before, we have a world on our hands! We simply *must* do something about it! We cannot afford to fail.

The Secret Is Out!

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Regular workers' conferences are part of the need, plus accrediting requirements. The prospects uncovered by the census, the non-churchgoers in the community, are not going to be impressed with the seriousness of the work of the church until the church people themselves are so impressed.

Follow Up!

Every commercial advertising department, every sales promotion executive, tells his workers time and again, "follow up! Follow up!" The census alone will not produce great results; it was not designed to produce results directly. It was designed to lead into the follow-up. And what is the follow-up? It is simply this: an invitation to every prospect by a teacher or superintendent and if possible, by a church member the age of that prospect. If Mary Brown, sixteen, indicated that she preferred the Baptist church, or that she had no church preference and is not now attending any church, then Louise Evans, sixteen, from the Baptist church will go to see her and invite her to the church school, followed a week or so later by the class teacher. If a card was turned in for Mr. Jerry Knight, age thirty-five, then church member Warren Rankin, age thirty-five or thereabouts, will go to see him. "Every member an evangelist" is the slogan of the modern Baptist church—and it was the slogan of the church in the time of the apostle Paul, too.

All visits to one home will be cleared through a central visiting committee so that the primary teacher and the junior superintendent and the teacher of the men's class will not all come at the same time, to get acquainted with little Mary Lou, brother Larry, and Dad. Visits spread over a wide period will accomplish more good. Sustained follow-up is the thing.

It will require careful bookkeeping to keep records straight. It will require co-ordination, planning. But if a skilled organization can be set up to sell water heaters, why cannot such an organization be set up to sell the church and the kingdom of God?

A purpose, a plan, is what it takes to win new members for the church and the church school. Northern Baptists have had the purpose for a long time. Now they have the plan. They know that the plan will work because it *has* worked. Great things have been happening in Philadelphia. And what has happened here can happen in Valley Junction, in Centerville, in Vallejo, in Smithport. What happened in Memorial, Germantown, in Logan, in Wyoming Avenue, in Alpha, in Prospect Hill—can happen in *your* church.

Suggested Program for June

Make This Summer Count!

By HERBERT GRANT

INTRODUCTORY

What the summer holds in the way of further changes in the American way of living no one can tell, but of this at least we are sure, this summer will be different! The June Workers' Conference can well consider the effect of some of these changes on the program of the church school with the objective of using them to advantage.

Of course, there are certain regular seasonal projects which will already be on the schedule: Sunday school picnic, vacation church school, summer camps and conferences. In addition, however, there will be other plans that should be made in recognition of the fact that this year many more church school members will be staying home. This should lead us to expect an increase in attendance at church school on summer Sundays and should therefore result in a better organized program than frequently obtains.

PREPARATION

Plan to have the director of the vacation church school present to give a brief report on the status of the preparations to date and to be ready to participate in the discussion. Be sure to have complete information available concerning the summer camps and conferences sponsored by the Department of Christian Education. In some instances Ration Boards have granted extra gasoline for attendance upon these programs because of their leadership training (educational) status. Have accurate information on this point if possible.

This will also be a good time to give attention to the community aspects of the Church School Advance. Even though these goals may have been achieved as far as your church school is concerned during the past year, further worth-while projects might well be adopted for the summer. Have some one give special study to chapter seven of last year's *Advance Manual* and be prepared to make suggestions during the discussion. It would also be helpful to have a committee prepared to report on the Inventories of Constructive and Destructive Community Forces and the Recreation Inventory which appear in the back of the *Manual.*

In preparation for the worship elements of the program, arrange to have some one read the words of the hymn, "Summer Suns Are Glowing," while the music is played softly. Also, ask three individuals who had unusually significant experiences last summer to give in two minutes what those experiences mean to them *now* from the point of view of religion.

WORSHIP

Hymn: "O Worship the King"

Unison Scripture: Psalm 19 (or Responsive Reading 4, *Hymns for Creative Living*)

Hymn Reading: "Summer Suns Are Glowing"

Testimonies: "Last Summer Counted with Me"

Comment: Many times we use the words, "Serve the Lord with gladness," as a scripture invocation and do so with considerable solemnity. Let us take them literally. One thing that summer exhibits for us is the universal desire of people to have a good time. The presence of this urge has never been doubted by our churches, but they haven't always known what to do with it.

In the discussion of this program we are very properly devoting attention to the problem of seizing that drive and turning it to the purposes of the Kingdom. In doing so we need do no violence to the human nature of which this urge is a part. The "good time" is at its best when it is most Christian.

We have had our attention drawn, by the force of present circumstances, to the fact that men and women both in the armed services and at home are seeking and finding God through the difficulties that they face. People have always been conscious of God as they faced disaster. But the Psalmist who called upon the people to serve God with gladness was right in assuming that they can be just as near him when they are happy. Jesus made it quite clear that to know God and to have "the time of your life" can be one and the same.

Prayer: That we may learn how to get the most out of life as Christians, and that we may be as conscious of God in our laughter as we are in our tears.

Hymn: "Summer Suns Are Glowing" (sung by the group)

DISCUSSION

What help can we give to the homes of our pupils? If there seems to be a demand for it, a brief course in leading recreation in the home might be arranged. Mothers may well be dismayed at the prospect of all the youngsters in the neighborhood on their doorsteps this summer, but plays and games suitable for dwellings and private yards are available. Sunday with restricted use of the car may be a particularly pressing problem. Perhaps the Sunday afternoon family-hymn-sing around the piano might come into its own again. Bible games, too, have not entirely disappeared. Another suggestion: Let the family gather for the reading out loud of the stories in *'Teens* or *Young People.*

What are the community recreational facilities? The needs of the local situation can be presented by the "Inventories" mentioned above or by a pooling of the experience of the group present. It will probably be apparent that many of the usual recreational facilities have been curtailed and that there is a real need which the church should meet with Christian leadership. If the transportation problem can be solved, this may be the year of years to have not just one Sunday school picnic, but a whole program of picnics. Or a program of "stay-around-the-church" fun might be launched.

How can the church school get the most out of the vacation school? The church school should be organized to use the contacts supplied by the vacation church school for the recruiting of new members. Families can be reached through this means that have never been reached before. An aggressive program of visitation and cultivation, wisely carried out through the summer, will bear fruit. The opportunities for practice teaching and enlistment of new teachers should not be overlooked. The Vacation church school is important in its own right, but it can also serve the church school as a valuable resource for both pupils and leaders.

Does the Sunday morning program need modification? In order to serve effectively, attention will have to be given to the staff arrangements for the next few months. It may be that the presence of some individuals, such as public schoolteachers who are released from regular duties, will enable some of the church school teachers to have a Sunday or two "off" in order to visit other church schools. New ideas are much easier to pick up when they are seen in action. The program of the church school this summer should be overhauled so that it functions at maximum efficiency.

CLOSING

Adopt four or five definite summer goals that will be expressed in terms of program, attendance, special projects.

Prayer

Hymn: "God Who Touchest Earth with Beauty"

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

What shall the pastor advise his young people about war marriages?

"Dearly beloved, we are gathered together . . ."

As the pastor spoke the words he thought of the conversations he had had with this couple. They had come to him one day with a familiar problem. The young man had said, "I am to be called into the service in a few months, and we want to be married."

The pastor had helped them think it through. He realized that, today, in one sense all marriages are war marriages. Since the war had been in progress for three years, the great majority of those couples who were coming to him now had carried on their entire courtship under its shadow. However, some couples were marrying *in spite of* the war; others, *because of* it.

". . . and therefore is not by any to be entered into unadvisedly or lightly . . ."

So the pastor had helped them face some realistic tests. First, there was the question of *background.* How long had they known each other? Under what circumstances had they met? Had they been together in "normal situations" such as school or office? Had there been opportunity to meet the respective families?

Then there was the question of *foresight.* Marriage was not for the duration of the war but for life, and the war years probably would be only a small part of their lives together. Had they considered their marriage in terms of more normal times?

". . . to love and to cherish, till death us do part. . . ."

Yes, the pastor had reminded them of the test of *separation.* He had not spoken of death nor even of injury. He had reminded them, however, that separation would come at a time when they had just started to practice the art of living together, when one of the most beautiful relationships—and one of the most complicated—in the world was in its earliest stages. They must face this fact realistically.

"Forasmuch as William and Elizabeth have consented together in holy wedlock . . ."

And what of other young people? They must be educated *now!*

". . . I pronounce that they are Husband and Wife."

POINTERS

A few years ago Dr. George Buttrick spoke very informally to a group in his own church on the subject of learning to pray. He says that his approach was very simple and elemental. He took up such questions as these: When do you pray? where? what do you say? how do you keep your mind from wandering? In response to many requests, copies of his remarks were made. Later this extemporaneous talk was put into pamphlet form. It has been distributed by the thousands.

This is but another indication that people need assistance not only in the theories but, even more, in the techniques of prayer. How can we pastors help our people on that practical question?

It will prove beneficial to:

. . . prepare some mimeographed leaflets offering practical suggestions or even verses of Scripture upon which the mind may be stayed throughout the day or which may be used as the prelude to prayer. Leaflets can be prepared around such themes as courage, confidence, trust, peace of mind, hope, patience, strength. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Let that thought, for example, be the theme for one meditation, and match it with other verses in the same mood. A supply of these leaflets will be invaluable to a pastor. He can leave one when he goes to the sickroom or put one in the hands of a troubled person who comes to his study. Such suggestions have inestimable worth as a prelude to prayer and give the beginner the feeling that he "knows where to start." Our denominational booklet, *The Secret Place,* is a helpful guide for all, "beginners" or not.

. . . indicate in the order of service each Sunday morning the concerns which the pastor and people will share in the pastoral prayer. In many ways this is a departure from the extemporaneous prayer. However, if the purpose of the pastor at this time is to utter the prayers of his congregation, the people should know about what subjects they are to pray. This device does not in any way rule out the spontaneity which has been the genius of evangelical worship. To give some form to the subject matter and still allow spontaneity of expression will let the people have a deeper experience of prayer.

PREACHER

Dr. George M. Derbyshire, of Oakland, Calif., spoke of one of our most pressing needs in his sermon, "Growing an Experience." We quote:

"Charles A. Brooks has said, 'None of us is a Christian. We are at most in process of becoming Christians.' This statement reminds us that the great problem within the church is that the membership is made up largely of spiritual Peter Pans. . . . Great as are the retarding influences of such forces as militarism, nationalism, communism and the like, yet it seems quite possible that this failure to grow constitutes the greatest single force in hindering the progress of the kingdom of God.

"The growing, comprehensive, expansive mood must remain as a vital thing for us, or our Christian experience will go stale. Take but one phase of the blind man's experience recorded in the ninth chapter of John—his ideas of Jesus. When he was first asked who healed him, he replied, 'I don't know.' Later he affirms, 'He is a prophet'; and finally, 'Lord, I believe.'

"In his autobiography, Sherwood Eddy tells of the successive steps by which God became increasingly real to him. At thirteen years of age he had a simple, personal experience of faith and accepted Jesus Christ as his Saviour; life moved to a higher level for him on the vertical plane. Then, under the spell of the Student Volunteer Movement, Christianity moved out for him on a horizontal plane; it became a universal experience, and he gave himself to missionary service. After a hectic and discouraging year in India, he further deepened his experience as Christ became increasingly more satisfying as a reservoir of strength and power for him. The effect of World War I was to put social horizons into his religious experiences. . . . And finally his Christianity expanded into a rational experience as increasingly he interpreted faith as 'not trying to believe something regardless of evidence, but daring to do something regardless of consequences.'

"One cannot think of a life like that as being cramped and shriveled, indifferent to worship, penurious in its giving, selfish in its service, or destructive in its leadership.

"Thus Peter admonishes, 'Desire . . . that ye may grow.' "

Alan Dell

Let's Go Visiting

A good way to get new ideas is to watch other leaders at work

By BLANCHE HOKE

DO you feel a desire to know how other teachers are working with their boys and girls? Do you feel a need for a fresh point of view about your work? Then let's go visiting!

Any season is a good one for visiting some other church school. If we wish to see that church school at its most normal time, perhaps winter or early spring is best. On the other hand, summer often frees time for some teachers to visit.

Make Careful Plans

Our first step will be to make arrangements as to the best Sunday for our visiting. This will not depend entirely upon ourselves; it will depend also upon the plans in our department. Some departments work out a visiting plan so that each teacher will know in advance what is the best Sunday for her to be away, and so that substitute teachers know well in advance when they are to take a class.

Our next step will be to decide where we will visit. Perhaps the pastor or one of the Sunday school superintendents can help us, if we do not already know this. We will not wait to find an ideal church school to visit; probably there is no such place as an ideal school, and if there were, undoubtedly it would discourage us to visit it! No, we will visit the best church school of which we hear. There we will gain some new ideas; there, too, we will realize some of the advantages we have in our own church school.

After we have decided where we will visit, we will try to discover the name of the superintendent of the department we want to visit. If we can find it in no other way, our minister might tell us the name of the minister of the other church, and he in turn can tell us the name of the department superintendent. We want to know her name, for we will want to telephone her in advance, to tell her that we would like to visit her group on a certain date. We will ask her for any suggestions that will help us to be good visitors; for example, shall we sit in the back of the room, or shall we enter into group worship and early activities? If it is the Primary or Junior Department we are visiting we will tell her if we would like to spend the class time with a certain class, we will let her know whether we would prefer to visit a first-year primary class, a third-year junior class, or whatever our special interest is. If we think that we may want to ask some questions about room arrangement, program, lesson materials, or the like, we will speak of this also in our advance telephone call. We will ask the superintendent if she can arrange for some time during our visit when she or some other informed person will be free to talk with us about these matters.

And finally, we will make definite plans for our own behavior as visitors, and for the kind of information we want to gain as we observe the other department. For example, we might plan some "Do's and Don't's for Visitors" and memorize them well so that we will remember them when we visit. Perhaps our list will look like this:

Some Do's and Don't's for Visitors

Know what you want to look for. (We'll think more about this later.)

Arrive before the Sunday school session begins; don't enter after the session has started for then someone must stop to show you what to do.

Remember that you are part of a worship and learning experience; don't sit apart and talk to another visitor or ask questions of department workers.

Remember that you are a guest; don't laugh because the children seem "cute" or "funny." Remember that they are persons and merit respect as such. Either they are serious and so should not be laughed at, or they are trying to show off because you are a visitor and so should be ignored.

If you visit a class, be an interested member of the group if you are invited to sit with them. Do not monopolize the class discussion, however.

Save your questions for a time when the superintendent or teacher is free; do not interrupt them when they are busy with the children.

Express to the teacher and the superintendent the appreciation you would express to any other host or hostess.

Suggestions for Observation

Each person who goes visiting has certain special information he wishes to gain. There are also some questions we all may keep in mind. Perhaps it will help some of us if we write or type the key questions on a card and take it with us. We never will let the card be noticeable, but we can keep it where it can be consulted easily. Below are some questions we may want to keep in mind. (Some of these will need adapting if a Beginner Department is visited.)

1. *What do the children do when they first arrive?* Do they come into the room as though they are glad to be there? Do they become active at some worth-while projects? Do they seem to have a part in planning for this time? How do these early moments contribute to their religious education?

2. *What about the worship service seems especially helpful and satisfying*

(Please turn to page 25)

Our Vacation Church School Enlists for Others

By O. A. PENDLETON

WHAT director of a vacation church school has not wondered what handwork to include in his plans? The problem had become so great to us that last summer we considered omitting such activity from our program. Who would teach it? How would we pay for materials? What would we have the boys and girls make? We needed something in which they would take a definite interest. Then we heard of the American Friends Service Committee.

Our church already had become interested in world relief, and had contributed generously the previous winter. But that was too impersonal for children. They needed something tangible that they could do for someone who had less than they. I remember reading of city firemen who collected old toys in the autumn and repaired them for distribution to needy children at Christmas. That was something practical. I knew that the Friends were sending used clothing abroad and were helping to feed children in France. Maybe they could suggest something for our vacation school to do.

Accordingly I visited 20 South 12th Street in Philadelphia, the home of the American Friends Service Committee, to see what our boys and girls might do. I discovered that the Friends were helping others in many ways. In their warehouse they were collecting used clothing to send to France, toys for migrant children in the United States, knitted baby clothes for Great Britain, and many other things.

My question, "What could our boys and girls do?" brought four suggestions: knit garments, weave blankets, collect and repair old clothing and shoes, gather old toys and put them in presentable condition.

The first two were ruled out as unsuited to our group. The last item seemed most appealing. Our next problem was, where to get the articles, how to repair them, and most important, how to interest the boys in the project.

For the next two weeks our church bulletin ran this notice:

"Our vacation church school will need contributions of money, old toys, and scraps of new cloth. Give donations to Miss _____."

Donations came in slowly at first, with no toys whatsoever. Then came a windfall. One man told us he was cleaning out one of his old warehouses and that we could have anything we wanted from his former novelty store. A few days later, six barrelfuls of "things" were delivered to the church and stored in the kitchen. Everything was dirty; much was unusable. It looked as though we had undertaken more than we could handle. But with six boys to help the first afternoon of school, we began to make order out of seeming chaos. In two days everything was arranged in piles—toys to be repaired; gym and playground equipment in perfect condition; dolls to be washed, restrung, and dressed; notebooks to be distributed.

As the boys gathered about the loaded tables that second afternoon, one of them stated the question in every boy's mind:

"What are we going to do with all this?"

"We're going to fix it up and give it to boys and girls who have no toys," I replied, wondering what his response would be. He did not answer but turned to the others and said with a note of pride:

"Hey, fellows, we're going to fix up all this stuff for other kids."

Most of the boys in our school were no wealthier than those whom we were to help. One or two families were on relief; all lived in our immediate low-rent district. Yet, immediately, every boy saw the challenge and without exception plunged wholeheartedly into the project. Heretofore they had been conditioned to think about getting something for themselves. The idea of giving to others was a new and pleasant one to them.

Meanwhile, the girls had gathered in the other room where the pastor's wife and her helpers challenged them with the thought of making baby quilts and doll clothes.

Interest in the projects remained unabated throughout the school. This handwork was done only in the afternoons, which meant that the boys and girls must return to the church after lunch. The mornings were reserved for Bible study and lesson-related handwork. In several of the morning sessions we emphasized various needs of others in distress. From the Farm Security Administration of the Department of Agriculture we borrowed some excellent photographs of migrants. These made a thought-provoking gallery. Several stories of conditions among refugees and war-stricken families served to induce the children to bring larger offerings, all of which was given to world relief.

On our closing night we exhibited the work we had done. On one side of a large room we grouped all our toys (newly repaired and painted), footballs, baseballs, Indian clubs, and games. On the other side was spread out the girls' handwork—a dozen baby kimonos and sacks, made from a cotton blanket, and four crib piece-quilts. Across the front of the room were tables filled with the work of our younger children—scrapbooks, post cards with Scripture verses pasted over their backs, and booklets of old church school papers. Scattered around among these articles were the migrant photographs and placards telling who the donors were, and to whom the gifts were to go. In the center of all we placed a basket filled with seventeen undressed dolls and a sign reading:

"We want new clothes. Won't you come to church Tuesday morning to sew for us?"

Our first desire to have the girls make doll dresses had proved too visionary. Within a day we saw that dressmaking would have to be left to adults. Several ladies of the church responded to the dolls' appeal and each baby soon had a set of clothing. Thus, our lesson in sharing went out beyond our school.

At our closing program we announced that we would need postage to send out our gifts. The offering amounted to over eleven dollars. Somewhat later we discovered that there was a migrant center near by, and to this we drove, with the rear of our car piled high. The eager joy on the faces of these blueberry-pickers as they helped us to unload the car and carry toys and dolls into their migrant center more than repaid us for any trouble and weariness we had undergone.

Although our school was small with an average attendance of thirty-seven, we felt our accomplishments were high. To Northern Baptist World Relief our school gave our offering of fifteen dollars. To the American Friends Service Committee we delivered eighteen woolen gym shirts and many old woolen bathing suits. To our Philadelphia Baptist Christian centers we donated all the gym equipment and much of the athletic goods and writing paper. To our mission in Puerto Rico we sent the baby nightgowns and sacks. The majority of everything we made we gave to the migrants. But the greatest gift was to our own boys and girls—a sense of Christian sharing. As one of our girls expressed it, "I never liked handwork before. But this year I didn't want to stop, because we were doing things for others."

Making a Push Puppet Bible Play

AN ACTIVITY SUGGESTED IN JUDSON KEYSTONE COURSE III, PART 3

This Is How We Did It:

1. THE CARDBOARD FOR THE STAGE IS MEASURED AND CUT.
2. BACK AND SIDES ARE FASTENED IN PLACE.
3. BACK DROPS AND CURTAINS ARE DRAWN AND COLORED.
4. THE FIGURES ARE CUT OUT AND FASTENED TO STICKS.
5. A SCENE FROM THE STORY OF MOSES IS WORKED OUT.
6. THE CHILDREN GIVE THEIR PLAY FOR ANOTHER CLASS.
7. AT THE CLOSE OF THE PLAY THE CURTAINS ARE PUSHED INTO PLACE.

PHOTOGRAPHED BY RALPH BERRY

Ellis O. Hinsey

What Is WRONG with Our Teaching?

By EDITH L. GILLET

IS the church a failure? Some people believe that it is. Others take the opposite view. If we look at the situation critically and honestly, we cannot but see the vast influence of the church and its teachings. At the same time, however, we must acknowledge that in many instances more effective work might have been done. What is wrong with our teaching?

Training and Experience

One of the most acute problems of the average church is to secure an adequate teaching staff. Individuals who have training and ability often are unable to serve and some will not give the time and effort required. They do not want to be "tied down" to work that requires their presence each Sunday morning in addition to time for preparation and follow-up during the week. Thus it often becomes necessary to use untrained persons and those who are very young. The experience of Mrs. Lane, a young mother, will serve as an example.

Three-year-old Beatrice was taken to be enrolled in the Nursery Class. When Mrs. Lane took Beatrice to the department, she found a thirteen-year-old girl in charge, with another intermediate girl her only assistant. While it is true that young teen-age girls often "have a way" with little children, the situation which Mrs. Lane found in the class that morning was such that she decided it would be better to wait until Beatrice was old enough to enter the Beginner Department, or to find another church where a more mature person was in charge of the nursery group.

"My problem is to keep the children quiet," confided a fifteen-year-old girl attending a leadership education class last summer. "They do not have the respect for me as a teacher that I think they ought to have." Surely that young girl was facing a difficult situation. She was responsible for a class of junior girls ten and eleven years of age, many of whom she knew very well because they were sisters of her own chums.

Each year the age level of those attending leadership education classes in our summer camps and assemblies seems to be lower. While it is encouraging that people of high school age are having such an opportunity, it is to be regretted that after that one brief training experience they will go back to their churches to lead classes of nursery children, beginners, primaries, and even juniors. Many of them have the enthusiasm necessary to make good teachers, but added training and greater maturity will enhance their usefulness. Perhaps some plan could be effected whereby these persons might be used for a time as assistants under supervision.

Getting into a Rut

Lack of experience is not the only handicap to effective leadership. One also must maintain an open mind and a desire for progress. A public school teacher of fifth-grade children taught that grade year after year until her teaching plans were practically memorized. Those associated with her could be reasonably sure that the same things would be done at the same time year after year. Of course, there were different children in the grade each time, but the teacher herself seemed content with the groove she had made, and continued to wear it deeper. Similar situations could be found occasionally in the leadership of children's departments and classes in the church school.

The Use of Lesson Materials

In many instances, there is lack of understanding of the use of lesson materials, when teachers think of them as an end within themselves rather than tools to use in the accomplishment of determined objectives. Perhaps this is why some teachers of children still read "the story" and others provide handwork to fill up time at the close of the session. This also may account for the failure of their teaching to carry over into everyday living. Projects planned to give experience in Christian living, and purposeful activities within the class go far toward the accomplishment of the desired end. Such teaching requires experience, initiative and careful planning. It cannot be left to chance.

In our zeal for adopting newer methods of teaching we often neglect to provide background material necessary for understanding and using the Bible and for living the Christian life. One example is the lack of a growing conception of God and appreciation of the way in which he operates in his world. This lack of information becomes most evident when young people are placed in situations where they must think for themselves under the influence of conflicting information. Many of the questions involved in the interpretation of life and its happenings even in adulthood remain unanswered because of this lack of understanding. While the acquiring of information is not an end within itself it is as important for intelligent Christian living as for any other area of life.

In many churches, there are few activities, aside from those in the church school, that are planned for children between Sundays or on Sunday. A survey of this situation, covering a representative number of churches, revealed that in the cases where there were Children's World Crusade, junior choir or junior church programs, very few were correlated in any way with the church school program.

Home Co-operation

Not all teachers see the necessity for calling in the homes of their pupils or take time to do so. Knowledge of home and community conditions, as well as association with boys and girls in

their outside activities, aid materially in making teaching effective.

Home and parent co-operation is necessary if church school teaching is to count for the most. "I didn't have the heart to call Janice last Sunday morning," reported a mother when the teacher called to check on an absentee. That situation reflected a parent problem, for the mother never attended and the children came only when she took the trouble to call them and start them on their way. Problems of discipline in church school classes frequently reflect lack of understanding and right direction in the home. Parent help also is needed to see that homework is done, and for such simple matters as bringing lesson quarterlies to the church school. Follow-up work and application of lessons in everyday living depend largely upon the home.

Training in Worship

There is need for more training in worship if this experience is to have meaning for boys and girls and is to furnish the desired help for everyday living. Hymns, prayers, litanies and other similar materials, when rightly understood and appreciated, will become a language of worship instead of mere repetitions. Themes chosen to meet the needs of children and the provision of a variety of worship experiences are the responsibility of the leaders. Perhaps we have not learned to worship as effectively as we should. Until worship has meaning and value for teachers, it is difficult for them to lead boys and girls.

A large number of church members come from church school. Yet, in too many cases the church school is a unit within itself, with a separate program, independent budget, and interests quite apart from the church as a whole. "Daddy goes to his church and I go to mine," said Marilyn one Sunday morning. "Daddy's church" was the morning church service and "mine," the Beginner Department of the church school. Studies and investigations about the church, and experiences with the entire church family and with those responsible for its administration, will help to give children a feeling of belonging.

As teachers in the church school we need to be stirred to more effective action. The church is not a failure, but the better has kept us from our best, and even our best is not good enough. Why not improve it?

■

Have you seen *You Can Do It*, made up of picture pages from BAPTIST LEADER and a helpful discussion of creative activity?

Price, 60 cents. Judson Press.

Robert Learns to Co-operate

By D. MARIE KLOHR

June 5. Vacation church school began today. We had twenty-five enrolled in the Junior Department. Ruth Ann is helping. She is inexperienced but willing, and is good help with games and manual work.

Robert was very independent and stubborn, and exceedingly unco-operative. No matter what we were doing he did not like or want to do that. During discussion and story, when everyone else seemed interested and attentive, he sat sighing and making facial contortions intended to show his disgust. During the activity period he was not interested and did not help with the work of his group, although he had chosen the group in which he wished to work. They were making an orange-crate cabinet for the Bibles.

During playtime Robert wandered off to watch the primary group. When called back he was most emphatic in his refusal to play. I took him inside church and talked with him. He said he did not like to play or to do any of the things we were doing, but liked to work with tools.

"But that was just what you were supposed to do in your group, work with hammer, nails, and paintbrush."

He had nothing to say. After a prayer together he still would not co-operate, said he did not want to come, but that his folks made him. (Robert lives with his grandparents. His own parents are divorced and his father has remarried.)

I suggested that he go into the junior room and wait for the others. A few minutes later I discovered that he had gone through the church and outside again. He insisted he wasn't going inside the church. At last I told him that unless he could co-operate it would be better for him not to return the next day. Robert then went into the junior room and remained for the worship. Nothing more was said.

I was sorry to tell Robert to stay at home, but with so many children and so little help, I felt that it would not be fair to the other children to give so much time to one.

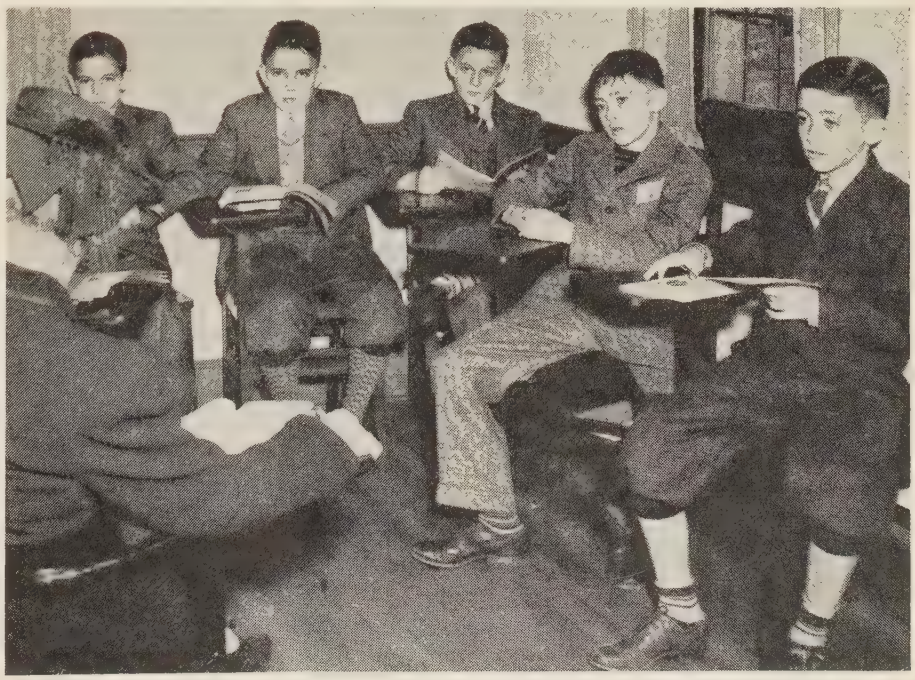
June 6. Robert returned to vacation school. Nothing was said about the preceding day. Our minister was with us during the opening session and Robert showed a real interest in the discussion of Paul's journeys. He even asked thoughtful questions of the minister. He did wander away from his work group, as we had no one to give them full-time supervision, but he offered to bring some green paint we might use.

June 7. Robert forgot paint, but still took an interest.

June 8. Robert brought paint and co-operated fairly well.

June 9. Today it rained. No chance for play. The entire group made booklets to illustrate the hymn, "Marching with the Heroes." Someone lamented the fact that we could not play. Robert immediately said, "But this is play."

Ellis O. Hinsey



"All That the Lord Hath Laid Upon Us Will We Do"

By ELIZABETH S. WHITEHOUSE

JUST before the sixth day of Sivan, which corresponds to the latter part of June and the first part of July, the child Jesus must have watched his mother and the other village women begin their preparations for the festival Shovuos, or the Feast of Weeks. Wives and maidens came in from the fields bringing into the dark, little stone houses an armful of wheat stalks which represented the first fruits of the grain harvest. There the full, ripe grains were threshed by hand, and the sound of the grinding stones filled the ears of the passers-by. The boy must have watched while the finely-ground meal was baked into two uniform loaves and laid aside until it should be time to take them to the Temple as part of the family offering or sacrifice, for the Feast of Weeks is the second of the three Temple pilgrimages for which the offerings must be carried to and offered in the Temple at Jerusalem.

Sivan marks the balmiest and most beautiful of all the seasons of the year, in spite of its periods of intense heat. Apples are ripe along the coast, and in every man's garden the early figs hang heavy. Fields are sweet with flowers, oleanders bloom along the hedges, and the almonds are ready for gathering. In the fields stand the heavy-headed shocks of wheat, the promise of bread in plenty. Out of this abundance the worshipers prepared the second part of their sacrifice. This consisted of a basket filled with fruit and grain arranged in patterns as beautiful as ingenuity could devise—golden-headed wheat and barley stalks, red-ripe olives, purple figs and rosy grapes—the whole decorated with leaves and flowers; truly a worthy offering, prepared with loving, painstaking care.

Now indeed all was ready for the sacrifice, and the mother turned her attention to the preparation of dainties for home consumption, dainties made of milk and cheese, for dairy foods are the traditional elements of the feast as it is celebrated at home. The boy Jesus must have sniffed with delight at the odors of creamy cheese cakes and other goodies as Mary made them ready for her family's enjoyment at Shovuos.

The Feast of Shovuos was an ancient festival even in the days of Jesus. It dates back to the time when the Jews first began to live off the land in Palestine, and to observe the agricultural seasons of the year. The name designated the end of the weeks of the grain harvest. The feast has other names: Shabouth, or Pentecost, Feast of First Fruits, Feast of Harvest, Feast of Weeks, all are recognized and used. The festival itself has passed through many changes, and every change has but served to strengthen its significance and its hold upon those who celebrate it.

Originally the Feast of First Fruits was a minor festival with few and simple customs of observance. The sacrifice or offering was brought to the local "high place" by the pious of Israel as a token of recognition that all good things are God's gifts to his people. Later, when high places were forbidden the offering of the first fruits had to be made at the Temple of Jerusalem. Thus Shovuos became the second of the three Temple pilgrimages. At first the day was of minor significance as compared with the other two harvest festivals, except to those who lived in or near the city. For the most part it was looked upon as a continuation of the Feast of Unleavened Bread, for that observance fixed the date for the celebration of the Feast of Weeks.

Some time between the days of the first and second Temple, Shovuos became a twofold and highly significant festival. Indeed, to most Jews it became the most spiritual and the most important of all the feasts. The reason for this was simple. In Exodus 19: 1 we read that three months after leaving Egypt (which event took place in the month of Nisan or March-April according to our calendar), the children of Israel arrived at Sinai. It seems suddenly to have dawned upon Jewish minds that Sivan, being the month in which the law was given to Moses, should bring an added significance to the feast that long had been celebrated in that month. Like other Jewish holidays, the Feast of Weeks took on a new and greater significance. On Passover, the most devoted said, Israel became a free nation under God, but the Feast of Weeks commemorated the holy covenant which God had made with his people and had sealed to them by the gift of the Law, given at Sinai in the month Sivan. A minor holy day took on a new, a tremendous significance.

For several reasons the Feast of Weeks became a feast day of special significance to children. First, beginning with the Middle Ages, parents endeavored to make Shovuos a boy's first day at school. For, according to the old story, when God called for a pledge that Israel always would keep his commandments, the people offered their children as pledges that the Torah (the law of Moses) would ever be Israel's chief treasure. What better way, then, for a child to celebrate the day, than to begin his first lesson in the study of Torah?

At the beginning of the nineteenth century, the Reformed Jews added another reason why Shovuos should have special meaning to children, for they set aside this day alone in all the year for confirmation. Further, they accepted girls and confirmed them likewise after they had been duly instructed in their religion and so made ready to declare their intelligent allegiance to their faith. Until then, Bar Mitzvah or confirmation had been a sort of family celebration, and only boys had been accepted for it. (This is still true of Orthodox Jews today.) On the sabbath nearest each boy's thirteenth birthday he had appeared individually at the synagogue service to be made a son of the law, a matter of greatest interest to his own family and perhaps to his religious instructor. The change instigated by the Reformed Jews altered all that. Not only did they include the girls in the ceremony, but they lifted the ceremony of confirmation into a new significance as part of the celebration of the most important of all feast days. Further, it became a matter of interest to the whole community, and not to the families of the initiated alone. On Shovuos those boys and girls pledged anew their loyalty to their faith as they repeated the old and solemn promise, "All that the Lord hath laid upon us will we do."

In preparation for the observance of Shovuos the synagogue and the home are decked in green and hung with flowery garlands. Even in the Middle Ages when the stony pavements of the ghetto gave forth no promise of blossoms for the landless Jews, the synagogue became a bower of loveliness on Shovuos, in memory of the flowered fields and slopes of the ancient, never-to-be-forgotten homeland. This memory is strengthened further by the ceremonial reading of the book of Ruth as a part of the celebration. In memory the worshipers live again the simple pastoral

(Please turn to page 33)

Ralph Berry

Let's Go Visiting

(Concluded from page 19)

to the children? The service may come early in the session or near the end; can you tell why it is placed at the time when it is? Worship should bring the children closer to God; it should help them to express their hopes and aspirations and thanksgiving; it should give them an opportunity to ask for God's help at times when they feel a need for it. At what times does the service seem to do these things in a way that is helpful to the group? Can you tell why those times are satisfying?

3. *What seems to be the teacher's purpose in the class session?* You will have to watch to discover this; at no time will the teacher announce her purpose to the children. Perhaps her purpose will seem to be to give information about a certain subject, or to help the children to think about a certain problem, or to provide opportunities for them to practice certain Christian ways of living, or to teach certain facts or Bible verses; or perhaps her purpose will be a combination of several of these. The purpose will govern her choice of materials and her guidance of the class session.

4. *What shows that the teacher has a plan for the class session?* A plan helps us to guide the group through the session in such a way that our purpose is achieved. Without a plan we shift from subject to subject or from activity to activity; with a plan the session is a whole because it all contributes to a common end. The teacher's plan may include provision for the children to make choices and to offer suggestions; it certainly will include the thought of following the children's leads in so far as their questions and suggestions can contribute to the unit purpose. What evidences can you find that the teacher has such a plan?

5. *How does the discussion help the children really to think?* Is it real discussion, or does the teacher do most of the talking? What shows that the children are thinking? How do the questions stir their interest and make sure that the children are not merely giving back answers they think the teacher wants? Do the children as well as the teacher ask questions? In what ways do their questions show thought?

6. *Do the children take part intelligently in class activities?* This question refers especially to the activities that may have as part of them the making of things—record-books, posters, friezes, gifts, and the like. What class activities are being carried on? Do the children know why they are being conducted? Do the children seem to have helped to plan them? Are the children taking responsibility for seeing that the work is carried on and is done well?

7. *What are the outstanding religious values of the class session?* A Sunday school session never should be exactly like a secular school session, though the two may have many features in common. What about this class session shows you that it is planned for the religious education of the children?

8. *In what are the children most interested?* Why are they interested in it? Does that in which they are interested contribute to their religious education? How? If not, how might their interest be utilized for religious growth? A teacher needs to use every opportunity to study the interests of children; to plan how they may help in religious education.

9. *What evidences are there that individuals are kept in mind in the planning?* Boys and girls differ in their ways of thinking, in their abilities to contribute to the session, in their needs. What shows that individuals are kept in mind in the planning of the teachers and of the children? How do these plans contribute to individual growth?

10. *What evidences are there that the children are learning to work together?* It is never enough for a Christian to grow as an individual; he also must learn to work with others. This is vital to the well-being of the church as well as to the well-being of society in general. Perhaps you cannot see much growth during the time that you are present, but what evidences can you discover that the children must be learning to work together in Christian ways?

11. *What did the children gain while you observed?* What information did they gain? What attitudes and ways of living were thought about or practiced? What learnings of the children will help them to be better members of the church family now, and better church members when they grow older? How did all these learnings help to achieve the purpose of the session? Were there undesirable learnings? How might they be prevented another time?

And Afterward

So this visit comes to a close, and we return home. But we must not forget it. Perhaps we need to plan how we best can utilize our learnings from the session—and from sessions we will participate in on future visits.

How about keeping a Book of Discoveries? Perhaps we have kept such a book with the pupils in class, but why not keep one of our own? For today we might enter our discoveries during the visit, and our plans for trying some new methods in our own teaching. On future days we might enter our discoveries as we tried out the methods. Other visits will bring other entries.

Or, how about getting together with other teachers in the department to keep a Teachers' Book of Discoveries, as you all visit in turn, share your discoveries, plan together, try out new plans and discuss the results?

Or, do you have a still better plan? The important thing is—try it out, and conserve the values of your visits.

(Clip this and take it with you when you visit)

Suggestions for Observation

What do the children do when they first arrive?
What about the worship service seems helpful and satisfying to the children?
What seems to be the teacher's purpose in the class session?
What shows that the teacher has a plan for the class session?
How does the discussion help the children really to think?
Do the children take part intelligently in class activities?
What are the outstanding religious values of the class session?
In what are the children most interested?
What evidences are there that individuals are kept in mind in the planning?
What evidences are there that the children are learning to work together?
What did the children gain while you observed?

Why Play in the Nursery Class?

By BESS V. NESTER

Loder

THEY do nothing but play in that Nursery Class, so I don't take Jerry any more. I'm going to wait until he can go into another department where they teach the Bible."

"I must see that nursery procedures are explained to that mother and also invite her to our Child Study Club," resolved the teacher who overheard the remark.

"I think I'll take Mary to the Beginner Department after this, Miss Jones," one mother remarked. "I see you don't teach the Bible in here, and her father and I feel that she is too advanced for this department anyway. You know she could repeat the whole Twenty-third Psalm when she was three. We are teaching her the Lord's Prayer now and she knows most of it already."

"Little children can memorize easily for they like to imitate and they enjoy the sound of words, but they also forget easily," replied Miss Jones. "But do you think that Mary understands what she is repeating? Has either one any meaning for her?"

"Well, of course, she can't understand all of them," replied the mother, "but you should hear her. It is the cutest thing the way she pronounces the words!"

"What can I do to make that mother see the reason and the need for play in the Nursery Class, that through play the children are learning the Bible in the only way they can understand?" thought Miss Jones. "How can I help her to see that she is doing real harm to Mary by advancing her beyond her years and exploiting her in the way she is doing?" As she considered her problem, she wondered how many other adults felt the same way about her teaching, and she decided that she would seek ways to explain nursery methods and procedures to adults in the church. She planned to have a talk with her pastor and the teacher in the Beginner Department so that they would be ready to help in the approach to the parents.

Why play in the Nursery Class? Why does a child play? If he did not play, the question would be more serious, "Why does he not play?" and a physician probably would be consulted by a very much concerned parent.

Learning must come through experience or by doing. We learn from Froebel that "All growth must come from a voluntary action of the child himself." A baby learns to get what he wants by crying. He learns to creep and to walk by wanting to get somewhere and by actually using the muscles given to him for that purpose. He learns to talk through a desire to express himself and by repeating words that he hears. The very young baby first plays with his hands and his feet and then with simple toys given to him. He is busy every waking moment playing with anything within his reach. Play is his business in life, and as he grows from babyhood into childhood, play life grows with him.

The little three-year-old is busy from morning until night building with blocks, playing with dolls, riding his tricycle up and down, pouring sand in and out of cans. He plays that he is Daddy driving the car, Mother baking and sweeping, the policeman directing traffic, or a cow mooing! Even though he may "help" Mother by drying the knives and spoons, or Father by raking the leaves or washing the car, it is still play to him. But while he is playing he is learning many "lessons," and the way he plays determines the way he will enter occupations later in life.

Since play is the natural way in which children learn, it is being used in the more formal teaching of the schoolroom. Even the older child learns more rapidly as he enters joyously into projects that are really his own and where his actions can be spontaneous and he can do his own thinking.

Play interests vary at the different age levels. In the Nursery Class we find the little child handling play materials merely for the joy of handling, or imitating what he has seen others do as he plays with blocks, dolls, or housekeeping toys. A story or a picture can inspire him to be a bird or a cow, a dog or cat, or even a gentle grandmother knitting a shawl for baby. As he enters wholeheartedly into play activities, the teacher guides him through actual experiences to Christian attitudes and actions.

Definite or special help may be given a certain child through play, if the teacher knows what is needed. A mother told the nursery teacher that they were having trouble putting Johnnie to bed at night because of his fear of the dark. They had not been able to find the cause and had done everything they could to overcome the trouble. In the Nursery Class the next Sunday they played going to bed and getting up. They talked of the friendly dark and of how God had made the dark on purpose so everyone could rest. They looked at pictures of stars in the sky and of children asleep in bed and talked about how God had put the stars and the moon in the sky so we could have a soft light while we slept. They shut their eyes tight and named all the things in the room, and then opened them to see that everything was there just as they remembered. After the third Sunday of these activities, the mother reported that Johnnie had asked her to turn out the light after he went to bed "'cause God wanted it to be dark so he could rest."

As the little child plays with others of his own age, he learns co-operation, self-reliance and helpfulness. He learns to share and to take turns; to appreciate the beautiful and the kind things done for him. Through the careful guidance of the teacher, he learns to feel thankful toward God who cares for him and to want to do as Jesus would like to have him do. These desirable Christian attitudes and actions are learned through actual experiences in his play life rather than by learning Bible verses. But he learns that the Bible tells about God who cares and provides for him and who is glad when he is happy and good, and about Jesus, the Friend of little children. Of course the teacher helps to guide him into learning situations. She sees that the toys are the kind that can be used in constructive play and encourage initiative. In her supply cabinet she will have nature materials, shells, pretty rocks, birds' nests, pine cones and tree bark, and in season, leaves, pussy willow, cattails, and the like. There also will be a shelf of "groceries" for storekeeping, empty cans and sample boxes of cereals. The inside cardboard roll from paper toweling can be cut to make splendid cans of vegetables and fruit,

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How Large Is the Beginner's World?

By ESTHER FREIVOGEL

THE WORLD is not the same size for all four- and five-year-old children any more than it is the same size for all adults. All of us are acquainted with adults who live in a very small world and others who live in a world that has no limitations. One day, long before the Japanese war on China began, Mayling, a Chinese student, was waiting on a Boston corner for a bus. On this same corner was a seventy-year-old man, a native of Boston. As they waited, he spoke to Mayling, asked her about Japan, expressed a liking for the Japanese people, and then remarked that in all of his seventy years he never had been outside Boston. Mayling expressed her appreciation for Japan and its people and then explained that she was Chinese, not Japanese. "Oh!" exclaimed the man, "so you're a Chink!" In relating this experience Mayling said, "My feelings weren't hurt and I couldn't be angry with that man. He never had been out of Boston. He never had done much reading. The only Chinese person he knew was the laundryman at the corner. His was a very small world!"

The world of children, like the world of adults, varies in size with the experiences they have had. This does not mean that the young child's world ever can be as large as a mature adult's. Time and space mean little to the four-year-old; consequently, geography and history, which are an important part of the adult's world, are beyond his understanding. Although for some children the world is larger than for those of limited experience, for all of them it has similar characteristics because of the similarity of interests and needs of four- and five-year-olds. Both aspects of the beginner's world will be touched upon here—variations in size and similarity in characteristics.

Variations in Size

Children of a Beginner Department vary greatly in the experiences they have had. There was Jimmy who trembled like a leaf when helped on to a city bus. Although he was almost five years old he never had gone far beyond his own street and never had ridden on either a bus or a streetcar. Compare him with Rhoda who was born in China and who had made a complete trip around the world by the time she was five. How very different in size were the worlds of these two children!

Although Margaret and Joe attended the same Beginner Department, they lived in very different worlds. Margaret's parents and grandparents had worked as missionaries among the Armenians. Her two brothers were attending college. In spite of Margaret's youth she always was included in the family devotions and discussions around the breakfast table. Her world included people from far and near. Although her five years of life had been lived in this country, she had become acquainted with the joys and sorrows of many through her parents and brothers. God and his plans and purposes for his children were a very real part of her world. Before Joe entered the Beginner Department, he had known God only as a swear word. For him family life was a round of quarrels and separations. Included in his limited world of people were the drunken friends of his father. These two children were in the same Beginner Department, but they lived in very different worlds.

Many more illustrations could be given to show that the world is not of the same size for all beginners. Size is dependent upon experience, and experience is conditioned largely by the adults with whom the child is associated.

Similarity in Characteristics

While Rhoda's mother examined beautifully embroidered Chinese silks, Rhoda's interest and attention were centered on a group of Chinese children at play. In England while her mother and father were enjoying the wonders of a spot of great historic interest, she scurried after a rabbit hopping in and out among the bushes. Rhoda's world was much larger than Jimmy's but her interests were not very different from his. Her world, like Jimmy's, was made up of children, play, toys, animals, mothers, fathers, homes, people who care for the daily needs of children, activities of daily life, and the like.

Although Margaret's world was very different in size and general character from that of Joe, they had some fundamental similarities. When Margaret's family talked about the home life, children, pets, and daily activities of the Armenian people, Margaret was intensely interested. These were within her range of understanding. When, however, the conversation turned to the political and economic conditions of the Armenians her interest waned and her attention wandered. Joe's family did not discuss things of interest to young children, but Joe revealed in his daily living that his interests were similar to those of Margaret. At home, on the street, and at school he, too, was interested in other children, their homes, pets, and the activities of daily life.

We must conclude then that in size and general character or tone the world of beginners may vary greatly. These variations are due largely to the adults

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Ellis O. Hinsey

Primary Worship: LOVE

By MARY C. ODELL

FOR the month of June we are emphasizing the thought of love. These are turbulent times and our children hear many things that give them wrong attitudes toward others. Even in our primary children serious prejudices contrary to the teachings of Jesus are being developed. Let us begin with the thought of home, for it is here that our children spend most of their time. Our worship thought may center on love of and for our mothers and fathers. Let us try to help the children to appreciate some of the problems their parents are facing today, and guide them to see how they can help to make homes happy in spite of wartime restrictions. Then we shall think about the love for our country, as we remember to give thanks that we have so much to enjoy, and to express our hope that soon boys and girls in other lands may have the same privileges. Out of this may come an emphasis upon love for others, and to sum it all up we will talk about our love for God. All songs may be found in *Primary Music and Worship.*

1. Our Love for Our Mothers and Fathers

QUIET MUSIC

CONVERSATION: Ask the children to tell what they did to get ready for church today. What did their mothers do to help them? Ask them to tell some of the things they do at home together as a family.

SONG: "Praise Him, Praise Him"

TALK: Talk to the children about some of the problems which their fathers and mothers face today. Some fathers have to work long, hard hours and are very tired when they come home. They do not have as much time to do the things they like to do, or to play with their children. Mothers are faced with the problems of how to get the right kind of meals and clothing from the limited supplies. Red Cross work and many other things make demands upon their time, so that they are tired when day is ended. Now is the time for us to be especially loving to our mothers and fathers. We can find many little things to do at home to help them. Just being kind and loving and helpful can be our big job for the duration.

SONG: "The Happy Family"

OFFERING

PRAYER: Dear God, we are thankful for our homes and for our mothers and fathers. Help us to show our love by being cheerful and loving helpers at home, and by doing the things our parents want us to do. Amen.

2. Our Love for Our Country

QUIET MUSIC

SCRIPTURE: Psalms 144:15*b*; 57:11*b*; Deuteronomy 6:18

SONG: "My Country, 'Tis of Thee" (First verse)

CONVERSATION: Let the children tell some of the things that make our country a beautiful land, such as hills, lakes, rivers, woods, fields, mountains, trees. Then talk about how people have helped to make the country more beautiful, by making beautiful buildings, bridges, dams, gardens and the like.

SONG: "My Country, 'Tis of Thee" (Second verse)

STORY: Tell one or two short stories about some great Americans who helped the cause of freedom. This may be about Lincoln freeing the slaves, or Washington fighting for the cause of freedom and peace, or it may be a recent story about the work among the migrants or share croppers.

PRAYER: Our loving Father, we do thank thee for our great and beautiful country. We thank thee that here everyone may worship thee in freedom. Help us to make it an even better land for everyone, where everyone may have a fair chance. Amen.

OFFERING

3. Our Love for Others

QUIET MUSIC

SONG: "This Is My Father's World"

SCRIPTURE: Matthew 22:37-39

TALK: Jesus tells us in this Scripture passage that we should love our neighbors. I wonder if you know who is your neighbor? Is it the boy who lives next door? Is it the lady across the street? Jesus really wanted us to think of everyone as our neighbor. He wanted us to think of some good in everyone. Of course, this is not always easy to do. But if we are to be true followers of Jesus we will try to like everyone.

POEM: "Who Is Your Neighbor?"

"Who is your neighbor?" I asked a child;
And, pausing, he looked at me, and smiled.
"My neighbor is Tony who lives down the street,
The boy with the broken and twisted feet;
Maggie who washes and irons my clothes.
And the O'Shawnessys, Denny and Rose.
These are my neighbors and many more—
The shiny black boy from the other shore:
The man who sells papers down our block.
The new boy in school, the one called Jock;
The folks on the hill with money to burn.
Those who for food must wait their turn."
"Thank you," I answered, and shaking his hand
I smiled. "For though I am not from this land.
I, too, am your neighbor. God loves everyone.
It makes us all brothers, each under the sun."

—M. C. O.

SONG: "Our Father, as We Start the Day"

OFFERING

PRAYER: Dear Father, we thank thee for thy loving care. Help us to be loving and kind to others wherever or whoever they may be. Amen.

4. Our Love for God

QUIET MUSIC

SONG: "He Cares for Me"

TALK: "In the song we just sang we were thinking about God's loving care for us. We often sing or talk about God's love. And I wonder if we do enough to show our love for God. Shall we think of some ways we can do this? How does God want us to act toward others? Perhaps we could make a list, where we all can see, of the things we can do to show our love for God. (Let the children help to make such a list.)

SONG: "Lord of the Sunlight"

STORY: "Showing Their Love for God"

Many, many years ago there were some people called Israelites. The Israelites lived in the land of Egypt, but they were not happy there. Every day they had to work very hard from early morning until late at night. And the king of Egypt was cruel and unkind to them.

God was sorry for the Israelites. He wanted all his people to be happy. He had given them the big, beautiful world to enjoy. But the Israelites could not be happy in Egypt.

So God led the Israelites away from Egypt to a new home. Their new home was in a beautiful land. The hills were covered with fruit trees. The valleys were green with grain. The vineyards were filled with vines. There were sparkling brooks of water.

The Israelites said to one another, "The Lord our God has brought us into a good land." They were very happy in their new home.

Because it was a beautiful land where things grew so well, the Israelites became farmers. They planted fields with grain. They made great orchards of fruit trees. They tended the vineyards where the grapes grew. And God helped them by sending the rain and the warm sunshine.

At last it came time for the harvest. The wheat fields and barley fields were yellow and ready to cut. The olives and dates and figs were ripe on the trees. The grapes hung in great purple bunches on the vines.

It was a rich harvest, and the Israelites were very happy. They felt very thankful to God for bringing them to their new home. They were thankful to him for sending the sunshine and the rain.

And so every year when the harvesting was over they had a holiday. They said, "We must thank the Lord for the good land he has given us. We must thank him for our fine harvest."

There was a beautiul church in Jerusalem. The Israelites called it the Temple. In the Temple they sang songs of praise to God. They listened to the reading of God's book. They bowed their heads and thanked God for his love and care. And then they gave their fruit and grain as harvest gifts. They were showing their love for God, their heavenly Father.

—Adapted from
KEYSTONE COURSE I. PART 4

PRAYER: Dear Lord and Father of us all, we thank thee for thy loving care. Help us to see ways of showing our love for thee by helping our parents, and being loving and kind to everyone. Amen.

SONG: "Can a Little Child Like Me"

How Large Is the Beginner's World?

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with whom they are associated, for it is they who determine the experiences of young children. In spite of these variations the world of beginners has similar characteristics, due to a similarity of interests, needs, and understanding of four- and five-year-olds the world over.

The Meaning of This to Teachers of Beginners

The foregoing illustrations and statements lead us to these conclusions:

1. Since the size of a beginner's world depends largely upon the adults with whom he associates, it is our responsibility to make possible experiences, both real and vicarious, which will push back his horizon to include more of God's creation, more of his people, and more of God himself.

2. Since the character or tone of the child's world also rests largely in the hands of adults, we have the privilege of making that world Christian; a world in which love, kindness, justice, peace, and good will be realized.

3. Because a beginner's experience and understanding are limited, we cannot force into his world adult experiences and thoughts which are beyond his comprehension. He can appreciate the joys and sorrows of little Chinese children even though he does not understand the geographic separation of our countries or our political relationship to them. The child's world can include the far as well as the near as long as it is within his realm of interests, needs and understanding.

Ellis O. Hinsey

Why Play in the Nursery Class?

(Concluded from page 26)

and the wrappers taken from cans can be pasted around them.

A minister who visited a Nursery Class was examining the supplies. Said he to the teacher, "How in the world can you teach religion with junk like that?" He was invited to visit them the next Sunday for a demonstration. The pastor, true to his promise, was there early and took a seat in the back of the room where he could watch without being too conspicuous. Most of the toys had been put away, and on a low table were the "groceries" with some wooden boxes near by to be used for shelves. Pictures of stores and mothers preparing meals were on the picture rail and the one called *Thanks at Table* had a prominent place. They talked about the pictures and heard the story of the groceryman and how he helps everyone by having the groceries on the shelves in his store where we can pick what we need to eat. They also talked about Daddy and how he works so we can have the money for Mother to buy the food and of how she cooks and prepares the meals for us. The minister saw how the teacher guided the children in taking turns at being the grocer and the delivery boy. Some played at being Mother at home preparing meals and phoning or going to the store for groceries. As they went about their play they talked about their helpers and sang, "We are glad for the groceryman. Thank you, God." When the meal was ready, they named the "foods" they were going to "eat" and the teacher suggested that they thank God for the good food we have at home, and for the grocer who helps us. Ronnie, who had very much enjoyed filling the delivery wagon, said he wanted to tell God he liked the delivery boy, too. At the close of the session, the pastor agreed that though no Bible verses had been learned, many "lessons" from the Bible had been taught and that through the medium of play, they were learning to live as the Bible teaches.

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God Gave Me Eyes. Verse by Olive W. Burt. Pictures by Ellen Segner. Samuel Gabriel Sons & Co., 1942. Price, $1.00.

This interesting picture-book about the five senses is a delightful, reverent appreciation of blessings we take for granted. The verse is well done, and the full-page pictures are in full color. The book has stiff board covers and a plastic binding. It would be useful in the Beginner or Primary Department of the church school.

Junior Worship Suggestions

There Is Beauty All Around

By DORIS CLORE DEMAREE

THE LOVE of beauty is common to most boys and girls, but not all of them realize that beauty and the love of beauty are God-given. To develop such an appreciation may be our worship aim for this month. Previous experiences with beauty will enrich these worship experiences.

As you plan the services, be sure to take into consideration the current study of the junior classes. If the juniors have learned materials that have a suitable emphasis you will want to substitute these familiar materials for ones suggested. Be sure to make your plans far enough in advance that you and the juniors can care for all the necessary preparations.

The hymns are chosen from *Hymns for Junior Worship* and from *Junior Hymns and Songs.*

1. In the Out-of-doors

PURPOSE: To help the juniors to recognize the beauty in the world as God-given and to praise and thank him for it.

(If you decide to hold this service outdoors you will want to plan carefully that there be a minimum of disturbances and distractions.)

QUIET MUSIC: "Overtones"

CALL TO WORSHIP:

First Junior: Job 37: 14*b*

Second Junior: Psalm 105: 1-2

HYMN: "This Is My Father's World"

OFFERING SERVICE

LEADER: "God must love beauty for he has put so much of it into the world. Years ago the shepherds lay upon the hills of faraway Judea. As they listened for sounds of danger they looked at the stars above them. They thought how beautiful they were and how wonderful that the stars remained in the sky moving in the same path night after night. They thought, 'God must be very great to have made them so.' It seemed to them that the stars themselves were praising God. As they watched they made up songs and beautiful thoughts about God and his beautiful world. Let us listen to some of these thoughts that are in our Bible."

Choose from Psalms 19: 1; 148: 3; 104: 12; 147: 16; Job 38: 7*a*; 38: 22; Song of Solomon 2: 11-13.

LEADER: "Jesus talked about some of the beauties of God's world." Matthew 6: 26; Luke 12: 27.

LEADER: "Some one has written a hymn of praise for some of these beautiful things."

HYMN: "For the Beauty of the Earth" (Verses 1 and 2 only)

LEADER: "If you were praising God for things in his beautiful world, what would you include?" Let the juniors make suggestions informally. Write their suggestions on the blackboard. Help them to tell something of how or why the thing is lovely. Begin each statement with the word "for" and help them to make each as lovely as possible. When they have finished suggest that these things would make a lovely prayer if they had a response to read after each. Help them to choose one such as "Father, we thank you," "We would praise thee, O God," or "God of love, we praise thee."

HYMN: "Overtones."

PRAYER: Junior Litany

2. In Poetry

PURPOSE: To help the juniors to catch the beauty in poems, hymns and psalms and through this to experience worship.

PRELUDE: "Overtones"

CALL TO WORSHIP: Psalm 95: 6

RESPONSE: Psalm 122: 1

HYMN: "Worship the Lord in the Beauty of Holiness"

PRAYER: Junior Litany

OFFERING SERVICE

LEADER: "Sometimes we forget or fail to see that there is beauty in the words of the hymns we sing. We sing them without really thinking much about them. One of the loveliest hymns we sing is _____. As we sing it let us think of the beauty of the words."

HYMN: Choose a hymn with which they are familiar and one which the juniors like to sing, but be sure that the words are truly lovely as a poem. Read at least one verse to help them to catch its beauty.

LEADER: "Some of the loveliest poems are found in our Bible hymnbook."

PSALM: This may be one they have been learning or you may choose another to read in unison or antiphonally by the whole group. Suitable psalms are 24; 27: 1, 3, 8, 11, 14; 100; 121.

LEADER: "But all the lovely poems were not written long ago. Every year many new ones are made."

READING OF POEMS BY JUNIORS: Help them to be prepared, not only with lovely poems but with practice enough to read them well. Back numbers of *Juniors* and *Story World* are a rich source for suitable poems, such as the following:

LEADER: "A poem we like to sing as a prayer is one that was written by a young man for his mother. As we sing it may we, too, make it our prayer."

HYMN: "I Would Be True"

PRAYER: O God, we thank you for the beauty of words. We are glad that people always have written such lovely poems. Help us always to see the beauty in them. Amen.

3. In Love

PURPOSE: To help the juniors to see the beauty in love as evidenced by deeds of friendly kindness.

PRELUDE: "Worship the Lord in the Beauty of Holiness"

CALL TO WORSHIP: Hymn above, either read or sung

PRAYER: The Lord's Prayer

HYMN: "All People That on Earth Do Dwell"

OFFERING SERVICE

LEADER: "We see God in the beauty of loving deeds. In the birds and flowers, in the sun and stars, and in many other ways, God speaks to us a message of love. God is love."

HYMN: "God Speaks to Us"

LEADER: "God so loved the world that he sent Jesus to tell of his love. Jesus loved people so much that he spent all his time helping them. Some of the juniors will tell us of others who have loved." The juniors should tell the following brief stories in their own words.

First Junior: Father Damien went as a missionary to the Hawaiian Islands. The lepers had no one to help them so he went to live with them. Years passed but Father Damien never was too tired to do a little more for them. At last he became ill with leprosy but he kept on working until he was too ill to work.

Second Junior: Sir Wilfred Grenfell loved the people of Labrador. No matter how cold or stormy the weather he was ready to help anyone who was sick. One time he was on his way to visit the sick when he was carried out to sea on a cake of ice. He almost froze to death before he was rescued. But this didn't stop him. He continued to help people until his death a few years ago.

Third Junior: We expect missionaries to show love but they are not the only

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Dear God, Our Friend

By Nona Keen Duffy

Dear God, our Friend, we thank you
For lovely things you've made;
For earth and sky and water,
For blossoms, trees and shade!

Dear God, our Friend, we thank you
For clouds that sail above;
For winds among the treetops,
For health and friends and love!

ones. Dr. George Washington Carver's parents were Negro slaves but he studied hard and worked until he became a great scientist. He could have made a lot of money with his discoveries but instead he used them to help people and what little money he did take for himself he used mostly to help others to get an education.

Fourth Junior: Marian Anderson is another Negro, a great singer. A few years ago she received a prize of a large amount of money. Instead of using this money for herself she placed it in a fund where it will be used to help other young women to have the special training they want but can't afford.

(The juniors may tell of others who have shown us the beauty of love in the many kind and friendly deeds they have done. Be sure they name those who really have shown love. Help them to think of someone in your own community whom they will want to list.)

SPIRITUAL: "Lord, I Want to Be a Christian" (Second verse only)

LEADER: "Let us think for a moment of ways in which we can show love." Help the juniors to make concrete suggestions such as cut the grass, wash the breakfast dishes, and the like. Do not be satisfied with anything so vague as "helping Mother."

LEADER: "There are so many things that we like to do for ourselves that it sometimes may be hard for us to do these deeds of love. Let us bow our heads and think a minute about them, then will you each talk silently to God about it and ask his help."

SILENCE

LEADER: "Our Father, you have heard the prayers of our hearts. If we forget, forgive us, then help us to work the harder to show our love. As others see the beauty of love in the friendly things we do may they, too, do other loving deeds and so spread a ring of love around the world."

HYMN: "O Master of the Loving Heart"

BENEDICTION: "May the Lord guide us while we are absent one from the other."

4. In the Work We Do

PURPOSE: As you help the juniors to see the beauty in work well done they should be able to catch some of the wonder that God has planned it so, and be challenged to choose some worthwhile creative projects for their summer vacation.

PRELUDE: "Finlandia"

CALL TO WORSHIP: Psalm 95: 1-2, 6*a*

HYMN: "This Is My Father's World"

PRAYER: Junior Litany

OFFERING SERVICE

HYMN: "O Master Workman of the Race" (Verse 1)

POEM: "Building" *(Hymns for Junior Worship)*. Have a junior read the first verse.

STORY: Jesus in the Carpenter Shop

We do not know much about Jesus' boyhood but we do know that there must have been a carpenter shop built onto the side of the house, for Joseph was a carpenter. If Jesus was a boy like other boys, and I am sure he must have been, he spent much of his time in the shop with Joseph. As Joseph planed off the long, curly shavings from the wood, Jesus probably played in them on the floor. It wasn't long, I imagine, until Joseph made him some small tools, perhaps a hammer and a rule. Soon Jesus was using the bigger tools as Joseph stopped to talk to a customer or to get a cool drink of water from the water jar.

As Jesus learned to do good work he was given harder tasks until one day he was left alone in the carpenter shop. All by himself he made the chests, the yokes for the oxen, the strong doors and the other things that a carpenter of Nazareth would be asked to build.

We may be sure that Jesus always did his work well. As he carefully smoothed the yokes until when he rubbed his hand across them they felt like the finest silk, he came to know the joy of making a beautiful object with his hands. He saw the beauty in honest work.

As he worked long hours alone in the carpenter shop he had much time to think. He thought of the fine chest he had made for Mary. Every joint was tight and well fitted. He thought of the yoke he had just finished for Simon. There never would be a sore place rubbed on the neck of the oxen from a yoke that he had made. Jesus even thought of the toy cart he had carved so carefully for Joel and the doll he had mended like new for Ruth. How happy he felt over his work well done. His eyes lifted to the hills he could see through the open door. What beautiful things God the Father had made. Then Jesus straightened at the thought that came to him, "God has been working. Now I am working!"

Again he looked about the shop at the finished pieces, so sturdily and beautifully made. "Whenever I make with my hands something that is beautiful and useful or only beautiful, then I really am working with God, for that is one of the ways God works!" he thought.

Jesus folded his apron, swept up the shavings until the shop was tidy again, and started on the long climb to the hilltop. Under the stars he would think more about this wonderful thought that had come to him. "Working with God!" It was indeed a wonderful thought.

I think it must have happened this way because years afterwards when men accused Jesus of working when they thought he should not he said to them, "My Father worketh even until now, and I work."

SCRIPTURE: Read in unison John 5: 17

LEADER: "We can't all be carpenters, but can you think of things you can do with your hands?" Carving, building, weaving, spatter printing, and the like. Books in the public library will offer suggestions.

HYMN: "I Would Be True"

PRAYER: "O God, Our Father and the Father of Jesus, we thank you for the beauty of working with our hands. We have been thinking of ways that we, too, may work. Help us to choose some good work to do. If the work sometimes is hard or we get tired of it help us to remember that when we do good work we are working with thee. And when we remember may we work all the harder. May we learn to see the beauty in work well done. Amen."

I Love a Tree

By Frances McKinnon Morton

Of all God's green and growing things
I think I love a tree the best,
All gay bedecked with feathered wings
And many a little secret nest.

I love an old tree that has stood
For years in one beloved place,
To rear its trunk of sturdy wood
And spread its tent of leafy lace.

I love a young tree, slim and shy,
A tender nursling of the earth,
That, looking toward the distant sky,
Still clings to that which gave it birth.

I love all trees and wish that I
Might live as graciously as they,
Could keep my life serene and high
And be as useful in my day.

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Learning How to Talk to God[1]

By MARGARET S. WARD

THIS four-week study on prayer is designed to help junior boys and girls in the development of their own personal prayer life. It will seek to make prayer a natural experience as the juniors are led to feel a closer fellowship with God.

Junior Experiences

Prayer is a personal thing. It is often difficult to know juniors' true prayer experiences. It may help you to understand better the need for this unit as you study these prayer experiences which have been discovered in other junior groups:

Most juniors have been taught to memorize prayers, like, "Now I lay me down to sleep," and some still may depend solely upon such prayers for expression.

Some juniors have been encouraged by their parents in the practice of daily prayer, but unfortunately many boys and girls lack this encouragement. All juniors have heard others pray, at home, in the church, or at other gatherings. Some juniors find it easy, while others find it hard to engage in sentence prayers in junior groups.

Many juniors are confused about the place God has in the prayer experience. That is, they receive or do not receive that for which they ask in their prayers. Probably at times every junior has wondered what is meant by certain words or phrases used in prayers, such as, "In Jesus' name," "For Jesus' sake," "Amen."

Desired Outcomes

From the work and study of this unit, these are some of the desired outcomes you might expect to see resulting in the lives of your juniors:

1. An understanding of prayer as talking with God, as communion as well as petition.

2. An ability to formulate personal prayers instead of being limited to repeating those already prepared.

3. An understanding of how God participates in the prayer experience and of our own part.

4. Increased willingness to pray only for those things that may be asked in the name and spirit of Jesus.

5. A realization that prayer may be experienced at any time and in any place.

Knowing your own juniors better than any writer can, you will need to select from the above outcomes those upon which you wish to place the most emphasis in your group.

Your Preparation

Become acquainted first with the unit as a whole. Session outlines and suggestions for you are given here, but for detailed programs and materials you will need copies of the story paper, *Juniors*.

You will discover that a larger place is given to discussion, story, Bible study, and prayer experiences than to other types of activities. Any study which has to do with personal attitudes and practices requires a great deal of adult guidance. You will have to assume major responsibility in leading the discussions and preparing the juniors for praying, yet at the same time the juniors must feel that the meetings are their own and that they have an active part in solving their problems.

The best preparation for guiding this study will be your own personal experience of prayer. Have you found in prayer a rich, satisfying daily experience of communion and strength with the Father? Then you will earnestly desire that your boys and girls cultivate this habit which is so vital to their spiritual growth.

If you have time, plan to read about the prayer experiences of other great Christians in one of the following books:

The Meaning of Prayer, Fosdick.
Ways of Praying, Lester.
Prayer, Buttrick.
The Altar Stairs, Newton
Meditations of St. Thomas à Kempis.

Session 1. June 6

GOD, OUR FRIEND AND HELPER

In this first session we wish the juniors to think of prayer as talking with God, their Friend and Helper, and to understand how God answers prayer.

Session Outline

As the Juniors Arrive

Quiet Music: Junior leader and adult counselor may take their places.

Call to Worship

Hymn: "All People That on Earth Do Dwell" or "Holy, Holy, Holy! Lord God Almighty"

Introducing the Unit: Junior leader

Reports: By three juniors (See *Juniors* for May 30)

Bible Study: Growing out of last report (Guided by adult counselor)

Discussion: Led by adult counselor

Hymn: "The Lord Is Ever Near"

Offering Service

Closing Prayer: Junior leader

Prayer Response: "Hear Our Prayer, O Lord"

Suggestions for Adult Counselor

Go carefully over the plan for the meeting with the junior leader. Make sure that he understands all parts of the program for which he will be responsible. Suggest that he practice reading his part of the call to worship to you, so that you may hear him and help him to read well. Talk over with him suitable thoughts to include in the closing prayer he will make, but encourage him to express them in his own way. Have ready a large picture of someone at prayer (not Jesus) to use in the worship center.

Share with the junior leader questions you plan to use in opening the discussion on prayer, such as, What is prayer? To whom do we address our prayers? How do you suppose God feels when some people never talk to him unless they want to ask for something? Has God promised to answer all of our prayers? Can you think of any reason that some of your prayers were not answered? Are selfish prayers ever answered?

In this discussion encourage the juniors to express their own ideas of prayer. Be prepared to find that some or even most in the group may think of prayer as a magical formula by which their selfish desires might be satisfied. Let the junior leader make suggestions for carrying on the discussion. Ask his help in choosing boys and girls to report the junior material. You will not try to complete the discussion on prayer today. Remember that this is only an introduction to the study.

Session 2. June 13

TALKING OFTEN WITH GOD

In this second session we wish the juniors to realize that prayer may be experienced at any time and in any place and to find value in daily experiences of prayer.

Session Outline

Activities for Juniors Who Come Early

Quiet Music

Hymn of Praise: "Joyful, Joyful, We Adore Thee"

Topic Introduced: Junior leader

Scripture: Matthew 14: 23; Mark 1: 35; Luke 5: 16; 22: 41

Story: "Silent Prayer in a Field"

Discussion and Bible Study: Led by adult counselor

Poem: "Any Time and Anywhere"

Hymn: "The Lord Is Ever Near"

Sentence Prayers, by the juniors, closing with a brief prayer by the adult counselor

Offering

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

CLOSING HYMN: "Father, Lead Me Day by Day"

Suggestions for Adult Counselor

Many juniors have the mistaken idea that prayer must be confined to stated times or places, to the use of certain words and the practice of certain actions. We want our boys and girls to discover that prayer may be enjoyed anywhere and at any time. Meaning what we say is much more important than what we do or say or where we happen to be when we pray.

In guiding the discussion you might ask, "At what times and in what places do people pray most frequently? Must we always bow our heads or kneel when we pray? Must we always pray aloud? How often should we pray? What should be our attitude when we pray?"

You may wish to ask the juniors to find in their story-paper the section which suggests devotional thoughts. It is under the heading, "Thinking of God." Here they will find things they may think and pray about in a quiet time with God each day.

You will need to prepare the juniors for the sentence prayers, unless they are accustomed to prayer of this kind in their meetings. You might ask them to think of things for which they should thank God, and then offer sentence prayers of thanksgiving. Climax these prayers with your own.

The junior leader will need a large copy of Millet's picture, *The Angelus*, other pictures of people at prayer in different places, and a book of children's prayers like *My Own Book of Prayers*, edited by Jones, and obtainable in many ten-cent stores. You will have to secure these materials for him or tell him definitely where he may expect to find them.

Session 3. June 20

LEARNING FROM JESUS HOW TO PRAY

In this session we wish the juniors to learn to pray only for those things which may be asked in the name and spirit of Jesus.

Session Outline

ACTIVITIES FOR JUNIORS WHO COME EARLY

QUIET MUSIC

HYMN OF PRAISE: "For the Beauty of the Earth"

OFFERING

THE TOPIC INTRODUCED: Junior leader

SCRIPTURE: Luke 11:1

JUNIOR REPORTS:

1. Jesus Prays for Wisdom
2. Jesus Prays for Courage
3. Jesus' Prayer of Thanks
4. Jesus Prays for His Friends
5. Jesus Prays for His Enemies
6. The Lord's Prayer

HYMN: "Teach Us, Dear Lord, to Pray"

CALL TO PRAYER: Psalm 4:1, 3

SILENT PRAYER (Directed by adult counselor): Many times we pray aloud. Sometimes we read a prayer together. Sometimes we sing a hymn which is our prayer to God. At other times we think our prayer silently in our hearts. Let us close our eyes and think about God. Let us thank him for sending Jesus to teach us how to pray. (A moment of silence.) Let us ask him to help us always to find his will and then try to do it. (Silence.) Let us ask God to give us strength and courage when we face something that is hard to do. (Silence.) Let us ask him to forgive our enemies. (Silence.) Let us ask God to help us always to be kind and loving and helpful. (Silence.) Now let us pray together the wonderful prayer which Jesus gave us. (The Lord's Prayer.) Amen.

CLOSING HYMN: "Lord, I Want to Be a Christian"

Suggestions for Adult Counselor

Most of the program should be in the hands of the juniors. Your principal contribution will come in guiding their thoughts for the silent prayer. This should bring the meeting to an impressive close. If your boys and girls are not accustomed to this way of praying, you will need to prepare them carefully. The period of silence should be not more than five seconds.

It should be easy to find a large picture of Hofmann's *Christ in Gethsemane*, for the worship center. If the juniors are planning to make individual books of prayers, they will need pencils, rulers, paper, a punch, ribbon or string for fastening the books, and suitable prayers from *Juniors* or lesson quarterlies to study.

Session 4. June 27

WE PRAY AND WE WORK

In this closing session of the unit we wish to help the juniors to understand their part in the prayer experience.

Session Outline

ACTIVITIES FOR JUNIORS WHO COME EARLY

QUIET MUSIC

OPENING THOUGHT

HYMN: "Father, Lead Me Day by Day"

THE TOPIC INTRODUCED: Junior leader

POEM: "To say my prayers is not to pray"

DISCUSSION and REPORT: Led by adult counselor

OFFERING

WHAT I HAVE LEARNED ABOUT PRAYER: Several juniors

WORKING OUT A GROUP PRAYER: Directed by adult counselor

HYMN: "Following Christ"

CLOSING PRAYER in unison

Suggestions for Adult Counselor

Help the junior leader to plan his meeting carefully, so that the children may feel a sense of satisfaction as they complete this study on prayer.

In the discussion, the juniors should realize the importance of their part in helping to answer their own prayers. God gives us minds to think, hearts to love, and bodies to be of service to others. He expects us always to do our best. In the junior material are stories of great human achievements which have grown out of the prayerful experiences of people down through the ages. These may be reported by juniors chosen for this task.

You are to help the group to compose a prayer with which to climax their study. Perhaps your juniors are not used to expressing their thoughts in an original way. Talk informally about things they wish to include in their prayer: thanks, requests for others, unselfish requests for forgiveness, help, guidance. List all suggestions on the blackboard. The group may listen while one junior reads them and then they may choose the best and arrange the thoughts in order. The group may decide upon a beginning and closing for their prayer, and perhaps give it a title. Write the completed prayer on the blackboard, and let the juniors read it through together.

"All That the Lord Hath Laid Upon Us"

(Concluded from page 24)

life of their people in the days when Ruth, a foreigner, footsore and weary entered Bethlehem, there to be included among those whom the sacred law has blessed. They reaffirm their conviction that through her line Messiah shall come to save Israel and to rule the world. In their minds they see again the joyful pilgrimages of a bygone day when families journeyed together through a land that was their own to the Holy City, singing their joyous songs of thanksgiving and praise. No matter how ugly and dark and crowded the makeshift synagogues of God's unhappy people might be in the lands of their captivity, always they were made as beautiful as possible at Shovuos. An exiled people they might be, yet they could rejoice together in their holy law that has brought light and guidance to countless generations and peoples.

Counsel for Counselors

By MYRA WHITTAKER

TO the late President Eliot of Harvard can be traced an expressed conviction that a few weeks spent in a well-organized summer camp may be of more value educationally than a whole year of formal school work. Since then, leaders in the camping movement of America have centered attention upon qualitative results.

To their eternal credit, the Christian education leaders soon realized what a valuable asset camping could be to the accomplishment of their purposes. If the weak link in our church school approach is the brief time that boys and girls spend with Christian leaders for instruction and fellowship, then camping offered a greater opportunity for worship, instruction and play.

Some of us have seen Christian education camps go through a good many stages until now a large number of camps under denominational auspices have splendid physical equipment, high educational standards, creative programs and excellent staffs of workers.

What the war will do to this vital phase of our work is a problem that must be faced by every camp executive and his board of directors, but the government has expressed the conviction that religious schools and conferences should continue to be held. Thus with faith and courage, plans go forward all over our country for setting up the programs that continue to give our growing boys and girls what Abbie Graham expresses so vividly, "the steadying offices of direct contact with the earth; the constancy of evening and morning, the sureness of brooks and tides, the firmly planted trees, the upholding hills."

To this we would add the contact with the warm, friendly, likeable persons genuinely interested in boys and girls who help create the soul of the camp as they live "the good life" on a comradeship level with these campers.

With the tremendous place that camping has earned in the thinking of America, parents have come to expect certain things from camps as have the campers themselves. Prospective, or even experienced counselors ought to consider those things carefully. It is no light responsibility to have committed to your care for any period of time youngsters, many of them having a first experience of being away from home. As we analyze the qualifications of counselors and how they can best prepare to do their jobs this summer, it seems well to consider first what parents and campers themselves expect of a camp.

In a delightfully frank article in *Recreation* for August, 1941, Dr. Jay B. Nash, professor of education at New York University lets it be known that he desires "no camp for softies" for his boy. He hastens on to explain that he wants him to feel the spiritual release of work well done and he expects this work shared by leaders who believe in the sacredness of life—"not narrow experts in belt-weaving, in baseball or in nature lore."[1]

He scores a camp "gone wild over competition" and urges enough routine for good organization and discipline but with time "to putter" and the opportunity to spend some time in the search of "the usefulness of useless knowledge."

Even though he grows miserable over the prospect of answering later all the questions he wants the camp to stir the eternal "Why?" in his son. He wants him also to "feel" democracy in a place where he is helped to recognize his inalienable rights but also is helped to see that every other soul on earth also has rights.

Of great encouragement to those of us who have given much thought and energy to the qualitative side of camp life, he adds, "I want a camp with a spiritual touch. I mean a camp that puts emphasis on qualitative things—beauty in surroundings, eternal truth and sincerity in human relationships. I want no sour skeptics, even though they be experts, about my boy at sunset."

After stressing the desirability of a *happy* camp he gives a summary paragraph that deserves full quoting to become a measuring rod of what we as counselors and camp directors must work to attain.

"Shall I send him back for a second summer? Yes, if he comes home brown, healthy, calm, confident and eager. If he is a little more willing to help about the home, a little more responsible, a little more respectful, a little more coherent, a little more able to weigh values, willing to give up some excitement during the winter so as to save pennies for next summer."

Dr. Nash undoubtedly is more articulate than the average parent, but parents who have expressed opinions in personal interviews and by questionnaires also have their expectations and they are numerous. They usually start with the obvious desire to have their children benefit from living in the open air, and they range through such areas as: an opportunity to develop independence away from home; learn to adapt to circumstances; develop initiative; show leadership; accept responsibility; overcome shyness; see projects through; associate with others; overcome a sense of inferiority; grow in Christian life.

What of the campers themselves? Primarily, they go to camp to have fun. We never must forget that. Yet, as we work with them we discover that they, too, have other reasons not so apparent at times. When in a particularly relaxed or comradely mood they share with you the fact that they desire to make friends, to learn manners, to be more kind, to be a better sportsman, to learn to swim, to get a tan, and so on. It all boils down to the fact that the three major opportunities of camp training are: (1) an acquisition of skills; (2) learning social adjustments; (3) a sense of group responsibility all of which can be transliterated into good biblical language, growing "in wisdom and stature, and in favor with God and men."

What then of the counselor who, with other members of the camp staff, has a large share in bringing to pass these expectations of campers and parents? With a spontaneity born out of varied experiences in a number of our Baptist camps we are tempted to adapt the old fisherman's philosophy of life into advice for a counselor: "Be limber, loving and a little looney." This can be broken down into something sounding much more conventional, though less picturesque. Be resourceful, adaptable, expect to enjoy even the inconveniences of camping, have a genuine love for God and man that can express itself concretely toward boys and girls and have a sense of humor that still works after seven rainy days in a row, with the camp plumbing system suddenly going awry!

[1] Quotations in this article have been made by permission of *Recreation*.

The *Camp Counselor's Manual,* published by the New Jersey State Committee of the Y.M.C.A., has been prepared primarily for us in "Y" camps, yet it is so sound educationally that the bulk of it can be applied to all other camps that have a concern for wholesome character growth. It lists six essential qualifications that for our purposes are capable of amplification.

1. *A genuine liking for boys and girls.* A counselor who shows he likes his campers will receive the affection and the co-operation of his campers in return.

2. *Special ability in some activity.* This very important capability rates high with campers and camp executives. They need you to be something more than personable. The camp program needs skills in athletics, campcraft, swimming, handicraft, dramatics, music, storytelling and the like.

3. *Ability to mingle with the campers on their own level.* A counselor must enjoy living with the campers in the close intimacy of cabin fellowship. Camp is no place for the "lover of privacy and creature comforts." You need to be interested and willing to participate in all legitimate cabin activities.

4. *Ability to work with others.* Camp is no place for "lone wolves" or "prima donnas." For the program to function at its best, a counselor should be friendly and co-operative with campers and other leaders and loyal to the camp management. At times, a co-operative project of the whole camp family calls for the subordination of a counselor's own program responsibility.

5. *Faith in the campers.* Very often, adults tend to underrate the creative abilities of youngsters. Campers acquire more assurance as they grow aware of a counselor's confidence in their ability. Success in discharging a responsible task contributes to the development of self-confidence. The wise counselor assigns certain duties to each member of his cabin group and has faith in his capacity to handle them.

6. *A sympathy and an understanding of the problems of growing boys and girls.* While a counselor need not be a trained psychologist nor have a master's degree in education, he should know about some basic things that act as invaluable "tools." Constant reference to these tools increases one's skill in the application of them to a specific situation. Such tools would be a knowledge of the laws of learning which can be summed up briefly: a camper learns what he practices; the camper practices the things that bring satisfaction; the thing that brings the camper satisfaction is the thing he or she desires. It also helps to remember constantly the fundamental desires in human nature that somehow seem most operative in the intimacy of camp life: (1) the desire for recognition; (2) the desire for affection; (3) the desire for power; (4) the desire for new experience; (5) the desire for security.[2]

It would be utopia, indeed, if any camping experience, no matter how brief, did not bring the counselor face to face with perplexing personality problems in the campers. The scope of this article does not permit dealing with these as they deserve. However, a few warnings can be issued that would apply to almost any given situation.

Remember that the first days are critical. Experienced counselors recognize this. They learn the names as quickly as possible, especially nicknames. They discover interests and backgrounds. They give help to the new camper in unpacking and making up the bunk, being careful not to do too much.

Some activities right at the start for a cabin group give unity, a short hike to some camp traditional beauty spot, roasting marshmallows the first night. A happy initial experience gives them the "feel" of camp better than any "pep" talk a counselor might make. That first night is so important. Some will be scared; some will have a sense of adventure and all will be more or less on the *qui vive.*

We should remind ourselves that actually we must be substitute parents at the same time as we help the camper to develop independence. We have a responsibility to see that they eat well at mealtime; we must watch over their health habits; we must help them to use the period at bedtime for developing a sense of closeness to God and his world.

Avoid the temptation to exploit the brighter campers to the detriment of the shier ones. We can quickly spot the "spoiled child" who has to be "picked up" after. We can learn how to use the pressures of group sanction and disapproval to get results. One has to guard against acquiring any "willing slaves" who think running errands a way to curry favor with the counselor. Young counselors often have to guard against extremes in severity or in sentimental laxity.

Within the limits of camp regulations, personalize your tent or room or even your corner of the cabin. Pictures of your friends or family will be greatly ad-

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[2] Used by permission of *Camp Counselor's Manual.*

National Leader for Junior High Work

CLARENCE GILBERT always has been interested in the Baptist youth program. He remembers eagerly awaiting his sixteenth birthday from the time of his baptism at the age of eleven, so that he could join B.Y.P.U. Because that experience tends to make him sympathetic with junior high youngsters who want to belong to a youth group, it seems especially fitting that his work calls him to deal with young people of that particular age.

From the very beginning, when he finally achieved the much coveted membership in B.Y.P.U., he has held an office. His capabilities matched his widening interest in the organization so that he held important posts in state and national B.Y.P.U. As might be expected, as minister of the First Baptist Church in Cuba, N. Y., he stressed work with young people so that youth made up half of the Sunday congregation.

Financial difficulties forced him to work following his graduation from grammar school. Nine years later, he experienced a strong, clear call to enter Christian ministry. So impelled, in addition to working six to ten hours a day and carrying heavy responsibilities in youth work, he managed to finish high school when he was twenty-six; graduate from the University of Minnesota and from the Colgate-Rochester Divinity School.

Understanding the Fellowship Idea

By ELSIE P. KAPPEN

IDEAS are, in truth, forces. Infinite, too, is the power of personality. A union of the two always makes history." So wrote Harry James. The power of an idea to direct human personality to a new goal, to motivate action and to unify fellowship has been man's discovery through the years. Christianity stands as the supreme example of personality fired by the force of divine ideas.

To the thoughtful reader of the New Testament, two striking and significant things become evident. First, Christianity began as a youth movement. The New Testament records teem with young life. The characteristics of youth common in all generations were bound up in the little company of the disciples—impulsive Peter, friendly Philip, ambitious Matthew, active Andrew, questioning Thomas, idealistic John. They followed the greatest youth leader of all time, one who lived his life in thirty-three years and gave to his followers the compelling idea of the Kingdom founded upon loving service.

Second, the disciples banded together in a fellowship. Those first Christians could not have faced the pagan society of their day and the hostility of an imperial Roman dictatorship alone. They needed to belong to something greater than themselves. Their shared powers multiplied by their companionship with one another. They linked their fellowship to the purposes and the powers of God. They faced their day with such vigor, enthusiasm and action that people said that they "turned the world upside down!"

An event of great significance for the whole future of Baptist work in the world took place when the Northern Baptist Convention brought into being the Baptist Youth Fellowship. At the same time another important step was taken in the setting up of the Youth Department of the Council on Christian Education to give unified leadership to all youth work in the denomination and to work in the closest co-operative relationship with the Fellowship. Thus all phases of young people's work of the Northern Baptist Convention were brought together and henceforth church leaders may look to the Youth Department and to the Fellowship for inspiration and guidance in all areas of the youth program.

You may have asked as have many others, "What is the Baptist Youth Fellowship, why did it come into being, and what makes it different from the youth work we have known?" The answer can be given in three ways: It is an idea, an organization and a program.

The Fellowship Idea

Fellowship is one of the most meaningful words we have. Out of the experience of fellowship comes almost everything lovely and worth while in human life. Through fellowship we meet needs, multiply possibilities and enrich personality.

The fellowship idea grows out of a sense of need. For a long time Christian leaders have felt a closer relationship among the youth groups in the church to be highly desirable. The very age in which we live creates a growing need for unity. Christian young people face a world that seems arrayed against all that they hold dear. To stand against it alone proves to be all but impossible. However, banded together — and for something greater than themselves—youth finds new courage, faith and strength. Loyalty that has been scattered or departmentalized should be centralized in the church and its program, particularly now, when the church must lift up its message with conviction and power. The present situation reveals the need for better and more constructive work. It calls for a stronger program of education and outreaching service. Above all, it demands a new unity of thought, spirit and purpose basic to any worth-while fellowship and necessary to its strength.

The fellowship idea concerns a common purpose. There always has been a common aim underlying all of our work with young people. The areas of youth work we have known each have emphasized certain phases of a common concern. The church school has stressed the Bible and Christian teaching; young people's societies have emphasized the development and the expression of the Christian life; some weekday groups have concentrated on the missionary outreach of the church or on service activities. We know that these emphases all belong together and should be present in the development of all young

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Working Out the Fellowship Idea

Recommendations of the Committee of Local Church Organization of the National Council of the Baptist Youth Fellowship, Reviewed by the Executive Board and the Council on Christian Education

THIS COMMITTEE, in planning for the local church youth organization, has worked under two assumptions: (1) that we strive to achieve unity of youth work with a simple plan; (2) that we retain the values of local youth heritage. The resulting Baptist Youth Fellowship plan of organization embodies the better features of the unified and the correlated plans, in simplified form, and is designed to replace these plans for most situations.

We recommend that each local church of the Northern Baptist Convention have one all-inclusive youth organization known as the Baptist Youth Fellowship (with age-group fellowship organizations wherever sufficient young people justify separate age groups). Within the fellowship organizations, provisions shall be made for boys' and girls' activities.

The plan of organization we recommend includes these items:

I. The Cabinet

1. *Membership of the cabinet* consists of president, vice-president, secretary, treasurer, director of fellowship, committee chairmen, pastor, adult adviser, student counselor and world service (missionary) counselor. In small fellowships, the executive offices and the committee chairmanships may be combined to conserve personnel and leadership.

2. *The duties of the cabinet* entail responsibility for the following activities, by planning them as a whole group, by providing standing committees or by setting up temporary committees: (1) Sunday morning, Sunday evening and weekday meetings and the study, the discussion, the worship and the business conducted at those meetings; (2) fellowship and recreation; (3) publicity and promotion; (4) supervision of committee work.

It should be made quite clear that the Sunday morning services, the Sunday evening services and the weekday services *all* are sessions of the Fellowship. These meetings primarily would be program units, planned by the committees of the cabinet or by standing committees upon authority delegated to them by the cabinet. This would mean that the church school would continue with the same teacher, selected in the usual manner. Business matters may be cared for, however, in any meeting of the whole Fellowship or by the cabinet when delegated to it.

3. *The specific duties of the officers shall be:*

(1) The president shall be responsible for promoting the total program of the Youth Fellowship. He shall have general charge of meetings of the whole fellowship.

(2) The vice-president shall have charge of publicity, shall be responsible for planning the program meetings and shall fulfill the usual duties of this office.

(3) The secretary shall keep all records and carry on the correspondence of the Baptist Youth Fellowship.

(4) The treasurer shall be responsible for all financial matters of the Baptist Youth Fellowship.

(5) The director of fellowship shall be responsible for fellowship and recreation.

4. *The advisers to the cabinet* (pastor, adult adviser, student and world service counselors) shall be members of the cabinet in an advisory capacity and shall act as correlators between youth and adult work.

II. Functions of Committees

1. *The Personal Christian Living Committee* assumes program responsibilities concerning: (1) devotions and prayer life, Bible study and worship; (2) choice of life work and life-service motivation; (3) stewardship of life and of daily living.

2. *The Evangelism Committee* assumes program responsibilities concerning: (1) membership; (2) personal and group evangelism; (3) church membership and responsibility.

3. *The World Service Committee* assumes program responsibilities concerning: (1) mission study and activity; (2) present and postwar reconstruction and planning, world peace; (3) the stewardship of giving.

4. *The Christian Citizenship Committee* assumes program responsibilities concerning: (1) recognition of responsibilities of citizenship; (2) service in community, state and nation; (3) helpfulness to those in national service.

5. *The Leadership Committee* assumes program responsibilities concerning (1) summer camps and assemblies; (2) leadership training classes; (3) higher education.

The Plan of United Youth Action for Christ seems to provide broad enough area emphases to be used as the basis for committee organization and assignment of functions. The Adventure Guide is recommended as a basic source of material for the fivefold program.

III. Relationships of Local Baptist Youth Fellowship

1. Taking the ideas of unity and of fellowship, we recommend that the local youth organization be considered as the youth division of the local church. Within this youth division there may be departments and fellowships as follows:

Young People's Division of the Church—Baptist Youth Fellowship

Junior High Department of the Church (Junior High Fellowship), Grades 7, 8, 9, approximate ages 12, 13, 14.

Senior High Department of the Church (Senior High Fellowship), Grades 10, 11, 12, approximate ages 15. 16, 17.

Young People's Department of the Church (Young People's Fellowship), approximate ages 18-25.

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How sad it is that many people go on week after week, treading a dreary treadmill of fear, discouragement and dull routine, when attendance at a worship service might have changed all that. —*Albert N. Palmer.*

Philip D. Gendreau, N. Y.

Large churches may need three fellowships, complete with cabinets; others may need only two, while a small church may wish to have all ages combined into one Fellowship group.

2. It would seem feasible that these Youth Fellowships be related to the church Board (Committee) of Christian Education for co-operative planning of the total educational program of the church where such boards or committees exist.

IV. Special Statement on World Wide Guild:

To achieve unity and fellowship and yet retain our heritage, we recommend that the World Wide Guild program shall be continued in name, with weekday meetings, service projects, and other activities particularly adaptable to girls' work. All girls of the youth fellowship would be members of this group. The functions and the leadership would be determined by the youth cabinet with the special assistance and guidance of the world service (missionary) counselor. By functions we mean projects, meetings and activities; by leadership we mean the appointment of people to do specific jobs either on a permanent or a temporary basis.

The above statement shall apply to the Royal Ambassadors wherever necessary.

V. The national Baptist Youth Fellowship and the professional staff will continue to plan suitable projects, both for the separate age groups and the entire Fellowship.

Proposals for Functioning

of Local Church Units of The Baptist Youth Fellowship

CABINET

Officers and Advisers

1. President—Administration
2. Vice president—Meetings, publicity
3. Secretary—Records, correspondence
4. Treasurer—finances
5. Director of Fellowship—Recreation, fellowship and social life
6. Committee Chairmen
7. Pastor, Adult Adviser, Student Counselor, World Service (Missionary) Counselor

Meetings of the Fellowship: Sunday morning, Sunday evening, weekdays. Study, discussion, training, worship, business, social

Scope of the Fellowship: *All* young people of the church, ages 12-25 (large churches may need three age-group Fellowships complete with cabinets, others only two, a small church only one), and *all* phases of church work with young people

Personal Christian Living Committee

1. Devotions and prayer life, Bible study and worship
2. Choice of life work and life-service motivation
3. Stewardship of life and of daily living

World Service Committee

1. Mission study and activity
2. Present and postwar reconstruction and planning, world peace
3. The stewardship of giving

YOUTH

Evangelism Committee

1. Visitation, enlistment and membership
2. Personal and group evangelism
3. Church membership and attendance

Christian Citizenship Committee

1. Citizenship responsibilities
2. Service in community, state and nation
3. Helpfulness to those in national service

Leadership Committee

1. Training for youth program
2. Training for church, community and world leadership
3. Higher education

UNDERSTANDING the Fellowship Idea

(Continued from page 36)

people. Our common purpose in all our work aspires to develop new persons in Christ—young people who live and serve as Christians in all of life's relationships.

The fellowship idea permits flexibility and variety. It endeavors to establish vital relationships. We find that the influences that bear upon our lives come from many sources and we experience them in many settings. This means not only variety, but enrichment. Young people have been grouped in our churches in organizations or departments. Sometimes this has come about because a need was not being met elsewhere, sometimes because a certain type of work could not be planned for at some other point. Occasionally a loyalty develops in one area that ignores or even becomes antagonistic to other units. Most often these groupings exist without recognition of the relationship they bear to each other. The fellowship idea aims to make this relationship real and constructive.

We can see clearly what the fellowship idea means if we *think of the young people rather than the organizations* or units to which they belong. Follow the senior high group for example. The young people attend the church school classes Sunday morning; perhaps they

sing in the choir; they go to young people's meeting Sunday night and they belong to a group such as the World Wide Guild or have some classes during the week. Because the young people themselves form the unifying factor in all of these units, it becomes important that they have a sense of comradeship that transcends all group lines. Loyalty to the whole youth group of the church is necessary to a wholesome and developing fellowship. We have been used to thinking around specialized emphases, times of meeting or organizations. The fellowship idea means to think about young people in terms of themselves and their needs. Rooted in the sound educational and Christian principle, it builds organization and program around the total needs of the personalities of the young people involved. It proposes to establish one basic loyalty—to Christ and to the church itself.

The Baptist Youth Fellowship is an organization *also*. It makes real the ideals of unity and loyalty, co-operation and common purpose in an all-inclusive organization with a single set of officers. The pattern now proposed for the local church embodies the better features of the "unified" and the "correlated" plans suggested earlier. All young people of the church between the ages of 12 and 25 form the membership of the Fellowship. Fellowships may be formed on an age-group basis such as the Senior High Fellowship which brings into one organization the young people in the Sunday school, the Sunday evening group, the Guild and others. All of the age-group Fellowships in the church together constitute the Baptist Youth Fellowship.

This does not mean the destruction of any groups. For example—the World Wide Guild continues to exist for all girls of a given age group. However, it becomes a functioning group with meetings, activities and leadership within the Baptist Youth Fellowship. The church school class, the Guild, the Sunday evening groups become, in each case, the Fellowship in that part of the work. No one of these is the Fellowship alone. Details for guidance in forming a Baptist Youth Fellowship in the church appear in the new organization manual now being prepared. Note also the suggestions and the diagram in the article on "Working Out the Fellowship Idea" immediately following this. Across the lines of group demarcation the organization binds all young people into a Fellowship. Thus the Baptist Youth Fellowship organization provides the visible expression of the fellowship idea.

The Baptist Youth Fellowship is something more than a symbol—it is a program. Here, the fellowship idea comes to life. To be organized for something is of major importance. The youth of today need, most of all, faith, a sense of direction and purpose, a cause for which to live. To unite their strength in a program of action that provides well-rounded development and reaches out in service to the world offers a challenging experience for youth. Such a program should cover the life and the interests of youth in the church. Part of it will be carried out in the church school, part of it in weekday groups and part of it in a young people's meeting. Whatever takes place in these areas constitutes the total program that influences and develops the young people. When these parts are thought of and planned for together, a Fellowship program results.

This does not minimize the values inherent in the work of any group or in any part of the program. Each group or phase of work has emphases to stress, special values to serve and contributions to make to the whole program. It does not aim to destroy anything, but it aspires to lift all youth work to a higher level and make each part of the whole.

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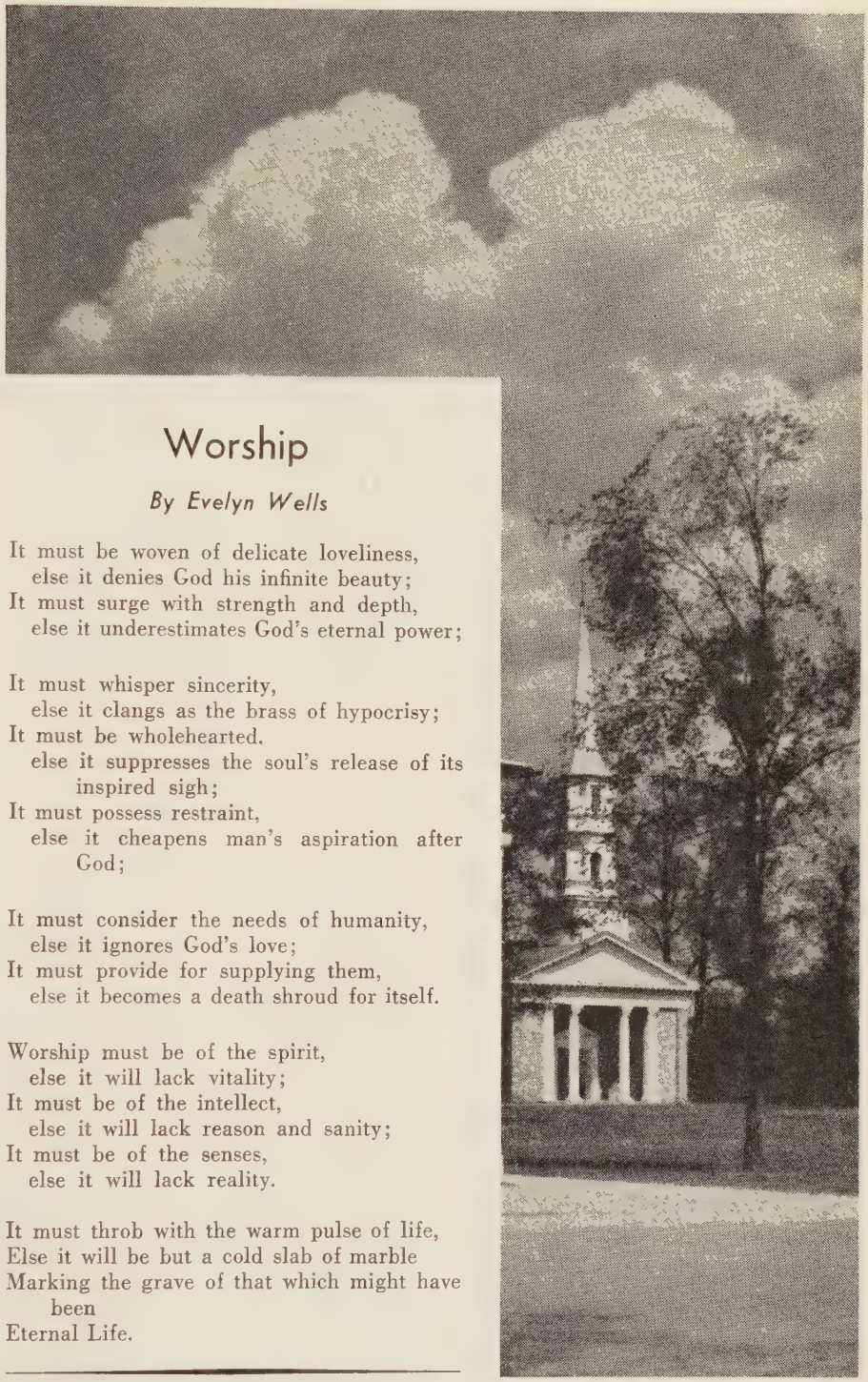

Cy La Tour & Son

Worship

By Evelyn Wells

It must be woven of delicate loveliness,
  else it denies God his infinite beauty;
It must surge with strength and depth,
  else it underestimates God's eternal power;

It must whisper sincerity,
  else it clangs as the brass of hypocrisy;
It must be wholehearted.
  else it suppresses the soul's release of its inspired sigh;
It must possess restraint,
  else it cheapens man's aspiration after God;

It must consider the needs of humanity,
  else it ignores God's love;
It must provide for supplying them,
  else it becomes a death shroud for itself.

Worship must be of the spirit,
  else it will lack vitality;
It must be of the intellect,
  else it will lack reason and sanity;
It must be of the senses,
  else it will lack reality.

It must throb with the warm pulse of life,
Else it will be but a cold slab of marble
Marking the grave of that which might have been
Eternal Life.

Junior High Experiences in the Vacation Church School

By DELLA C. GREEN

THE old days of the "Daily Vacation Bible School—Children from Four to Twelve" belong to the past. Today the church recognizes this activity as an integral part of its educational program, including in its organization all ages represented in the Sunday church school from the nursery to the adult. While the change of name indicates the change in its relationship to the work of the vacation church school, it is also true that both methods and curricular materials have changed. Worth-while creative work has supplanted the unrelated sewing, weaving and other types of "busy work" regarded, at one time, as a necessary "bait" for attendance.

During the past few years many schools added departments for seniors, young people and adults, but owing to the labor situation created by the need of workers in defense areas, there results a serious falling off of attendance of these older pupils, especially in the larger cities. However, the adoption of the junior high department in the vacation church schools has become a general movement, with its value and popularity practically unquestioned. The continuance of attendance of this age group depends very much on leadership and curriculum. There must be something of vital interest and importance to the teensters, and it must provide plenty of opportunity for creative work. The experiences of some schools during last summer may suggest plans that fit into other situations.

In one school the junior high department superintendent built her course of study around the theme, "God's Gifts of Talents." Because she desired to tie up the thought of world friendship with her theme she included as many personalities as possible from other nationalities and races in character appreciation studies. The "gifts" included music, painting, sculpture, architecture, poetry, writing and science, and the group considered each subject two or three mornings.

For instance, when studying the gift of music, pupils were chosen to go to the near-by library to secure information about Bach, Mendelssohn and Stainer, while others were assigned composers of familiar hymn-tunes. In the early part of the session selections from these artists were played by the church organist who graciously gave two mornings to the school for this purpose. The pupils learned to recognize the themes and discussed their preferences. They read aloud their assignments on the short biographies of these musicians, and the leader made an effort to point out fine national traits expressed in their lives. In discussing hymns the following day, they compared fine church music with the jazz variety; they learned the difference between the hymns that have lived through the ages and the "here today and gone tomorrow" type.

The group discussed art in much the same way, and the pupils learned the more distinctive differences between Italian, German and French masterpieces during a study of the life of Christ in art. The following day the pupils learned of the ideals as expressed by American artists and were thrilled to receive small copies of Sallman's *The Son of Man* in beautiful soft colors for their notebooks. Individuals read the Gospel records concerning the scenes depicted and the pupils searched their hymnbooks for appropriate hymns to use with the pictures in their worship service for the day. The group studied each "gift" in somewhat the same manner, while the leader placed emphasis upon the responsibility of each individual to discover, cultivate and use the talent, whether great or small, that God has given him.

Perhaps one of the most interesting of the studies dealt with science. Because the late George Washington Carver came to the city at that particular time on the invitation of Henry Ford to work on synthetic rubber, the pupils learned about that remarkable man born in slavery. Their study brought out the truth that God respects neither color nor race. The magnificent Christian principles of this man who refused to profit personally from his many discoveries of diverse uses for common things gave a new meaning to the verse, "freely ye have received, freely give." The group made a large poster using, for decorative effect, a border of peanut plants and flowers cut from old copies of *The National Geographic Magazine,* and in a scroll in the center they listed the products that Carver developed from this one ordinary plant. The sweet potato also obtained generous attention. Every day the studies were permeated with Scripture and the worship services breathed genuine thanksgiving to God for the good gifts by which mankind is blessed.

In another school, a study of *The Land Where Jesus Lived* led to the making of an electric map by the boys and a large pulp-relief map by the girls. Bible dictionaries, encyclopedias and a large atlas lay on a table where they could be consulted as needed. Tiny blocks (made from flour and salt some days before needed), indicated locations on the relief map. On these, the girls marked Bible references instead of names of places. Later, the whole group made a picture map of Palestine, using flowers, fruits and vegetables. Again, they neatly copied Bible references by the side of each picture. The hymn, "O, Jesus, Once a Nazareth Boy" proved to be the prime favorite with this department.

One leader in a smaller church used *Worshiping God,* a junior textbook, for her guide. Many pupils, having been Crusaders the previous winter had studied *We Gather Together,* which proved to be a good foundation for the worship course. After discussing the reasons for the difference in their attitude toward the worship service in the sanctuary and in their own department room the pupils decided that the lack of beauty and the disorder in their room seemed to be the principal factor.

They planned not only to study worship and to learn to build real worship services, but also to work together to

make their room into a junior high chapel. The department divided into three groups according to the choice of the pupils for the work to be done. One group offered to wash windows and floors and to secure drapes for the windows, either by raising the money through their own efforts or by gifts from friends.

Another group conferred with the trustees about the repainting of the woodwork and the furniture, offering to do the work if the paint could be furnished. They received permission on condition that a retired businessman, a trustee, might join their group and act as an adviser. The third group was entrusted to carry out plans for a worship center, including a simulated stained-glass window.

On the last few days of the vacation church school, the pupils brought their lunches and worked afternoons in order that their room might be completed for rededication at the closing of the school. The whole group met together to plan this service. They composed a litany; one girl wrote a poem on worship, and a boy volunteered to offer the dedicatory prayer. Best of all, the attitude of the pupils toward worship changed during these three weeks and they discovered worship to be a conscious fellowship with God.

One superintendent who felt that her pupils would profit from a course on "The Christ-Way of Life," based the study on *A Friendly Guide to Sunlit Paths*, by E. H. Gillet. About thirty boys and girls studied the life of Christ as given in the four gospels. They made charts on Christian living and prepared notebooks illustrated with pictures depicting each theme in the Sermon on the Mount.

A school in the industrial part of a city found few pupils of junior high age. Since the demand for wartime workers led to the employment of older brothers and sisters for the vacation period, early teen boys filled their places as caddies, newsboys and messengers. Many of the girls had responsibilities at home because of working mothers or took care of children in other homes.

Only six girls of junior high age enrolled, not enough for a very enthusiastic department. Yet the girls did not want to join the juniors. At the same time, many of the former vacation church school teachers had found work, thus leaving a shortage in the staff. At first the leaders were almost too discouraged to carry on, until the minister suggested giving these young girls a first series course on *The Children We Teach* during the first hour of the school, and using them as helpers for

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It's Up to the Intermediates and Their Leaders

By LUCILE DESJARDINS

Harold M. Lambert

MOTHER and Dad are both at work from early morning until late at night. It's up to Susie, the twelve-year-old, to take care of the younger children, to prepare their lunch at noon and to supervise their playtime after school. She must settle their quarrels for them and wipe away their tears.

Older brothers and sisters are away from home in the army, the navy, or the air corps, or working in factories. Their odd jobs have fallen to younger brothers and sisters of junior high school age.

You will find Intermediates in Victory Clubs doing their part to win the war; or in Boy Scouts or Girl Scouts carrying on successful salvaging campaigns from house to house. You will find them enlisted in the messenger service for civilian defense or as airplane spotters in the local defense program. In the Red Cross, girls are becoming expert knitters and sewers. They have learned to take care of Red Cross supplies. You will find boys and girls of this age on the farms and in victory gardens picking fruit, harvesting crops and doing dairy work. In all these tasks they are working with a directness of purpose that amazes those adults who think of them still as children. You will find them stretching up to their age. They are getting a taste of being needed and wanted for important jobs in the work of the world.

But the picture is not so bright as we look at other boys and girls of this age. Many early adolescents have not found satisfying work to do. Restlessness has taken possession of them. The pace for living has been stepped up. Adults are too busy now to give them much attention or guidance. Their brothers and sisters have married and left home or have important work to do. But these boys and girls have not found an outlet for their energies. With no parental supervision, they roam the streets late into the night. It is no wonder that the Traveler's Aid Society of one large city reports that they have had in that one city alone three times as many runaways as formerly. It is no wonder that another state reports that two and a half times as many boys have been sentenced in the juvenile courts as in the year previous and that the percentage of juvenile delinquency is rapidly increasing.

Many other boys and girls have been uprooted from their home towns where they have grown up with their friends. They have moved to strange cities and have been forced to enter new schools crowded to the limit. They have been forced to make severe social readjustments at a time of life when a place of security within a social group of friends is of prime importance if wholesome personality is to be developed.

On the other hand, the gaps in the ranks of church leadership are widening from month to month. In many churches the young people's group is almost entirely missing. High school boys and girls will soon be dropping out either because they will be drafted into the armed forces or because college or a job will take them elsewhere. Even while they are still in the neighborhood they are not always available or reliable for church work. One pastor, at least, says frankly, "I am devoting my time

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Middle C *for Churches*

By RUTH RUSSELL

Ralph Berry

IT'S SURPRISING how many requests we have for songbooks from men in the service," remarked a saleslady in a book department. Yet this may not seem so strange when one remembers that during the first world war there sprang up popular singing groups. Later, the idea evolved into the well-loved peace-time institution called the "community sing."

As an instrument to weld together the many groups in your church, to attract the stranger in the community and to develop talent among your own members, a "church sing" offers great possibilities. Easy to plan and inexpensive, it makes an especially good summer social.

A simple poster in the window of the town hotel advertised one such organized sing in a small desert community. A traveling man walked over to the church early on Sunday evening at the advertised hour, found chairs arranged outside under the palm trees and stayed to join in the singing of hymns.

Telling his companions about it afterward as the transcontinental bus traveled on its way he said, "It reminded me of the church back home. I should like to sing with them again."

This summer will find many strangers in many communities because of defense jobs; in others it will find the usual attendance depleted because some have moved away. In all there is opportunity for inexpensive amusement by organizing community sings to which adults and younger children will be welcome. These offer an opportunity for worth-while fun to young people who, of necessity, must forego many former pleasures that called for automobile tires and gasoline. Have you thought of making a voluntary contribution to the community itself by organizing a musical evening that welcomes everyone without charge?

First, find someone in your group qualified to lead singing. This does not necessarily indicate the boy or the girl with the best voice or musical background. It does mean someone who has the ability to speak distinctly so that when he speaks everyone can hear and understand him. The leader must like people well enough to want them all to enjoy singing together; he must like them in spite of all their faults (including that of singing off key). The leader must have the patience and the foresight to know that although the first combined efforts of church-wide singing will not sound like a trained chorus, improvement will be rapid. In addition, the director should have a sense of humor. Physical strength proves to be an additional valuable asset.

You will need a musician who can play the instrument to be used, be it a piano, the old church organ, or a ukulele or a guitar for an outdoor service. However, it is possible to do some fine singing unaccompanied—as any who have attended summer camps well know.

Can you set a definite time each week or every two weeks for such a sing? On muggy and sticky evenings when the church walls still hold the heat of the day, you can move pillows or chairs outside the church or take over the back yard of one of the members living nearby.

Sunset hour always seems to inspire good singing. A get-together following the evening church service provides another time when satisfactory results seem to be obtained. Young people in one church asked the pastor to read from the pulpit an informal invitation to the effect that "the young people cordially invite all of you to join them for a half-hour tonight after the regular service. They plan to sing old favorites, popular music and best-loved hymns. You all are welcome."

Upon repetition of the invitation from time to time, interest grew. Those who had been most critical of the youth program changed their attitudes as they themselves came to sing with the young people.

Care should be taken to include songs enjoyable to the older members. Some of the favorite folk songs, known to all, include "Old Black Joe" and "My Old Kentucky Home." Familiar tunes like "Love's Old Sweet Song" and "Sweet and Low" prove to be good starters for a group of mixed ages and interests. Some time should be spent, if you invite adults as special guests, to sing songs particularly appealing to them.

It is fun to find favorite tunes from other days that still linger. One group discovered its most solemn deacon to be a good soloist when it came to tunes popular in the "Gay Nineties." At times he could be coaxed to sing "A Bicycle Built for Two."

Finding suitable songs presents a problem at first, although memory calls to mind many of the best and the most singable. A sing committee might browse through library books either at school or in the nearest community library to find music for the groups. Most of it should be simple and easily learned, for much of the success of any sing lies in spontaneous rendering of easy numbers. It is not so much fun to follow a book as to sing something fairly familiar.

By browsing through books you will be reminded of other songs you had forgotten. Some one, listing these, may secure the words and the music for use of the leader and the accompanist. Do not permit old pieces of sheet music or worn books to discourage you; perhaps you can secure permission from the owners to make a special songbook for your own group.

An invalid in one church made and presented a most elaborate hymnbook to the young people for their weekly use. A picture illustrated each hymn, most of these being about the out-of-doors. She had used reproductions given away by a national oil company, mounting each on a sheet of heavy brown paper. On the opposite side she pasted words and music. Some of these, however, she

copied onto music manuscript paper and printed the words in ink. For others, she attached typewritten sheets telling the story of the writing of the hymn. Into this book the leader who used it in building his weekly programs collected the autographs of all the people present as a permanent souvenir of the summer.

Mimeograph machines help to promote effective singing, too. The words to a number of songs can be typed on one stencil and many copies made for a dollar or less. This proves to be particularly helpful in compiling parodies, different words to old tunes. Perhaps you will discover members of your group adept at writing new and local words to fit well-loved tunes, in line with the recent expression of a musical agent who complained "what this country really needs is some old singers with new voices."

If you bring in a phonograph to help with the leading of the singing, it adds variety to the program and may help in the learning of a new song.

A number of anthologies of American songs have come from the press recently and they are available at low cost. One of these amply illustrated with pen-and-ink drawings gives the history of folk tunes, song by song.

Because some members of the group will desire to sing patriotic songs in your weekday singing, be sure that all words and music are available. Some localities have new citizens who more than ever before want to be informed of our national heritage. They will learn easier by singing with others than by studying alone. They, in turn, may have folk tunes from their native lands to give as a special treat. Has someone in the group served as a missionary in a foreign land? Try to persuade him to sing in the language of that country. Perhaps he can bring a musical instrument from that nation.

The leading of songs of any type before a mixed group presents a technical problem that demands more skill than the average person possesses. It requires an elementary knowledge of rhythm and the ability to read simple music. This, however, can be learned if the leader possesses confidence enough to appear before the group and if he truly tries to see that they all enjoy the experience. One association of young people incorporated into its spring training meeting a course on how to lead group singing, inviting the choir leader of one of the churches to meet with one person from each of the associational young people's groups. He taught them how to use the hands for the correct number of beats to indicate the various rhythms of music. Perhaps a public school teacher or choir director in your community would give such help to your beginning song leaders.

Maybe he will lend a pitch pipe also and help the group to find Middle C. The young people's groups that have sounded this note successfully discover that other harmonious "C's" develop before they finish with their church and community sings. The "C's" involve consideration for others, cheerfulness of morale, and co-operation of individuals into a constructive whole.

Ralph Berry

JUNIOR HIGH Experiences in the Vacation Church School

(Continued from page 41)

the other two hours of the morning. Recognized as junior staff members, they attended the staff conferences.

The plan worked even better than they had hoped and as a result the two oldest girls asked to be used as assistant teachers during the year.

It could not be said that any of the mentioned schools did a spectacular piece of work. None of the plans were wholly new. However, one important, outstanding characteristic of every department was *the part the pupils themselves played in planning and participation.* The superintendents served as older friends working with them in a new venture, rejoicing in their successes and helping them to discover the joy of learning through their own creative efforts.

UNDERSTANDING the Fellowship Idea

(Concluded from page 39)

The Baptist Youth Fellowship in a very real sense is a movement of youth. Three and one-half years ago on the Denison College campus representative young people from all parts of the Northern Baptist Convention came together to pool their ideas and to plan for a united program of youth work. Out of the experience of that conference the fellowship idea emerged. Two years later at Franklin College the idea evolved into the organization of the National Baptist Youth Fellowship worked out by seventy delegated young people who made up its first National Council.

Within the past year out of the broad program of action that the young people suggested, a program developed that is known as "A Plan of United Youth Action for Christ." Its goal set forth the areas where concentration and advance are challenged.

The helpful literature that covers the program, found in the "Adventure Packet," outlines projects and furnishes tools for carrying them through. Other denominational periodicals and literature give supplementary aid through programs, methods, stories and news.

All of this is proving to be the inspiration of a new united life of Baptist young people. The Baptist Youth Fellowship is a movement of youth, for youth and by youth. Motivated by the spirit of a young Christ, it expresses its purpose in the challenge—"This generation, *with Christ,* can change the world."

"Into All the World"

IN OCTOBER, Miss Eleanor Estella Dow, of Presque Isle, Maine, sailed for Cuba under missionary appointment by The American Baptist Home Mission Society to join the faculty of Cristo College as a teacher in the preparatory department. Miss Dow, a graduate of the Presque Isle Normal School and Gordon School of Theology and Missions, served as a public schoolteacher as well as a teacher of a large class of young people in Presque Isle. When she worked in the Chinese Mission of Boston, Miss Dow demonstrated talents that should insure her success in the missionary service recently entered.

Cristo College won a distinguished place in Cuba under the joint support of The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. It has made possible the education of boys and girls for Christian leadership.

The Class of 1941 proved exceptional in many ways. Of the fourteen graduates, one now is studying in a university in the north, and eight others attend the National University in Havana. Of these outstanding young men and women, one is preparing to be a medical missionary, while another, now studying law, serves as a valuable leader in her home church. Seven girls, now students at Cristo, are preparing for definite missionary work.

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YOU can help your fellow men. You must help your fellow men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—PHILLIPS BROOKS.

It's Up to the INTERMEDIATES and Their Leaders

(Concluded from page 41)

and attention now to the boys and the girls of junior high school age. I realize that they are the coming leaders on whom our church must depend in the near future."

What is your local church doing to meet this double emergency? What is your church doing to prepare boys and girls to face the stress and the strain of a confused and war-torn world? What is it doing to prepare these boys and girls to face the crises and to carry the responsibilities that are being placed upon their shoulders? Now is the time to minister to them while they are still within the church. Today they are with us. In the not-too-distant future they, too, will be gone.

How is your church making use of these boys and girls so eager to play their part in the important work of the world? Are adults still doing things for them and attempting to amuse and instruct them as though they were children? Is it plunging them into tasks for which they not fitted and for which they have had no preparation, or is it wisely and foresightedly preparing them now for the larger responsibilities which will soon be theirs?

Is the work of the Sunday school on your "priority list" as leaders of junior high school youth? Or have you become so involved in civic duties that you are tempted to let your work with boys and girls be neglected? Is there not a special need at this time for stressing the importance of an effective junior high department in your church?

These boys and girls need Jesus Christ. They need help in becoming real persons. They need to feel that Kingdom tasks are important in this day and age. They should know the Christian basis for choice and action in a confused world. They should feel that they are wanted and have a significant work to do within the church fellowship. They need exposure to inspiring Christian personalities. They need Christian leaders and friends of mature experience who will help them to come to grips with their problems. They ought to have the very best that we can give them of spiritual reinforcement for the trying days that lie ahead.

Leaders of junior high school groups, what special problems are you facing? What is happening to the junior high boys and girls in your street, in your community, in your church? What worth-while plans are you using with boys and girls of this age? What interesting activities and projects are under way in your church? Here is an opportunity for a helpful exchange of ideas. Send your special problems, your ideas, your plans and the projects your junior high school groups have carried out, to Lucile Desjardins, Editorial Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Plays Dramatized from the Novels of Lloyd C. Douglas

Youth groups that take joy in producing fine plays and are willing to do all the hard work entailed may like to know that *Magnificent Obsession* and *White Banners*, by Lloyd C. Douglas, have been dramatized.

Magnificent Obsession, in one set, calls for five men, five women and extras. Actor's scripts, 75 cents. Director's manuscript. Royalty, $25.

White Banners, in one set, calls for six men, four women and extras. Actor's scripts, 75 cents. Director's manuscript. Royalty, $25.

Published by Longmans, Green & Company. Please order from the nearest store of The American Baptist Publication Society.

ANTHEMS for the Church Choir

In Thee, O Lord, Have I Put My Trust, by J. Christopher Marks. Anthem for mixed voices, *a cappella*. 8 pp. 12 cents.

Prayer Is a Key to Heaven, Negro spiritual arranged by Walter F. Anderson. Four-part hymn for mixed voices, tenor and soprano solos, *a cappella*, 7 pp. 12 cents.

In Heavenly Love Abiding, by Felix Mendelssohn, arranged by Louis R. Dressler. For mixed voices. 12 pages. 15 cents.

This music may be ordered from Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

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LABOR is discovered to be the grand conqueror, enriching and building up natures more surely than the proudest battle.—W. E. CHANNING.

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EXCELLENCE, in any department, can now be attained only by the labor of a lifetime. It is not purchased at a lesser price.—SAMUEL JOHNSON.

COUNSEL FOR COUNSELORS

(Concluded from page 35)

mired and appreciated by the campers. They often offer a way for you to discover more about them. Above all, a counselor must never "buy" favor with a group. Boys and girls are shrewd. As mentioned above, if we genuinely enjoy them, if we respect them as individuals, if we are firm but fair, even-tempered, accessible, cheerful and "fun," we will be popular without benefit of too frequent "treats" and slightly lifted rules.

The counselor in a ten-day or two-week camp might as well know that it means practically twenty-four-hour-a-day duty. The best way to stand the gaff is to get your sleep when the campers do and get your fun with them and not after "taps." This often proves to be a hardship for young counselors who enjoy and like opportunities for recreation on their own age level. Wise directors try to arrange for some of that, but it helps to remember "we do not make friends; we recognize them." If the attraction to a fellow counselor is real, opportunities come during the year to develop those incipient friendships.

In a summer-long camp, be sure to make good use of your "day off" each week. Make it a day of real recreation. Keep fit, by keeping rested. We owe it to ourselves as well as to our campers to live within our reserve of radiating energy. Younger adolescents seek a pattern whereby they can build a life. They need to see that pattern embodied in living form. Through a wholesome attractive Christian personality a leader may guide early adolescent youth to Christ, the supremely attractive personality.

The heart-to-heart talks with individual campers, the experiences at vespers when the magic of group life in the open carries on its work, the opportunities for effective teaching in the "life situations" with which any day in camp is replete, all offer a challenge to the Christian counselor. Seldom will you do anything that brings more permanent satisfactions. Someday you may have the warm glow that came to one former counselor when an excited young woman got off a bus in a great metropolis and practically ran the length of a city block to overtake her. It was a camper who had been in the cabin of the counselor in question at a camp more than five hundred miles from where they stood beaming at each other, refreshing memories.

An experience as camp counselor pays dividends in health, character and lasting Christian personality values. It is of the very stuff that our world order must be made. Counselors want to bring their best to this experience. They desire to prepare for it. Here are a few good books and pamphlets to be studied before going to camp—and during camp:

Talks to Counselors, Hedley S. Dimock and Taylor Statten. Association Press.
The Camp Counselor's Manual, published by New Jersey State Committee of Y.M.C.A.
Developing Personality in Boys, W. Ryland Boorman. Macmillan.
A Girl Grows Up, Ruth Fedder.
So Youth May Know, Roy E. Dickerson. Association Press.

You certainly will find it helpful to have a small working library with you unless you are sure these are supplied at camp:

Plays for School and Camp, Samuel French.
First-aid Manual, Johnson-Johnson.
Stunt Night Tonight, Catherine Miller. Richard C. Smith, Inc.
Singing America, Augustus D. Zanzig. C. C. Burchard and Co.

For your cabin devotions and your own spiritual enrichment be sure to have with you your Bible. If you have a King James version you also should take at least one of the other translations. Among the large number of fine books on worship, you may have your favorites, but here are a few suggestions:

The Quest of God Through Worship, Philip H. Lotz.
Lift Up Your Hearts, Walter Russell Bowie.
Services for the Open, Mattoon and Bragdon.
A Book of Prayers for Youth, John S. Hoyland.
Bees in Amber, John Oxenham.
Hymnal for American Youth.
Hymns for Creative Living.[3]

A book of stories, some conundrums and games along with your safety kit, a needle and thread, and a pair of scissors, a nimble imagination and an inexhaustible fund of patience, should make you ready, with the help of the Eternal, for any exigency your camping experience may develop.

[3] Please order all of your books from the nearest store of The American Baptist Publication Society.

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UNDERSTAND this first, last and always: The world wants the best thing. It wants your best.—FRANCES E. WILLARD.

■

In any trouble and misunderstandings that you may experience as arising from your relations with others, do not forget the friendly board of arbitration: Love, Sincerity, Truth.

Presto! Change-o!

By ELEANOR M. MARSHALL

Practice the sorcery of the alchemist! Use word magic to turn one word into another by a one-letter change. Transmute a kind of tree into an animal's pelt thus; fir—fur.

1. A metal into an irritating ailment. (Gold into cold.)
2. A kind of pastry into a hole. (Pie into pit.)
3. A poet into a kind of shortening. (Bard into lard.)
4. A part of a harness into a type of humor. (Bit into wit.)
5. A writing implement into males. (Pen into men.)
6. A kind of fish into a small girl. (Bass into lass.)
7. A boat into a riding crop. (Ship into whip.)
8. A cereal into a talkative assembly. (Barley into parley.)
9. A male child into a child's plaything. (Boy into toy.)
10. A kind of burrowing mammal into a fishing implement. (Mole into pole.)
11. A container into a part of a boat. (Pail into sail.)
12. A flower into a part of the face. (Rose into nose.)
13. A stream into a shepherd's staff. (Brook into crook.)
14. A rug into a piece of equipment for a baseball game. (Mat into bat.)
15. Cereals into a part of a wedding gown. (Grain into train.)
16. A place of imprisonment into the hind part of an animal. (Jail into tail.)
17. An article of clothing into a ditch. (Coat into moat.)
18. A large shrub into something veracious. (Tree into true.)
19. A small fruit into being gay. (Berry into merry.)
20. To rotate with a spoon into a celestial body. (Stir into star.)

Idea Institute

KANSAS Baptists receive training on the Baptist Youth Fellowship through seventy training institutes organized under the O.C.L. (Office of Christian Leadership).

The Detroit Association prepared a B.Y.F. deputation team by offering a six-week course under the tutelage of Rev. Owen L. Miller. Notice has gone to all Detroit churches that this team is ready, willing and able to help in the organization and the program of the B.Y.F. in any local church that requests help.

How Churches Are Promoting EDUCATION IN HOME LIFE

By L. FOSTER WOOD[1]

The church, through its program of parent education, and through its cooperation with other community agencies interested in the American home, has a splendid opportunity of performing a service that gets at the heart of individual and national life.

HOME values constitute the heart of our culture and of our strength in a time of strain. The home is where the grass roots of our religious life get their vitality. Children get the patterns of religious living where they get their patterns of personality development and social interaction, and these patterns develop first of all in their homes. In the home also they get their standard of values, and by the same token the home is where their capacity for vital religious living is developed through experience in shared living. Thus religion gives overtones to life's experience. It puts a steeple on the structure of daily life and points it upward. How churches are fostering education in home life becomes a study of how churches are fostering these roots of community in which good family life and good religion alike are established.

Home and Church Support Each Other

A young pastor said that in the seminary he had received his inspiration for a home-centered ministry. He promoted classes for young people and for homemakers, kept close to his people in his pastoral work, did careful premarital interviewing with all couples whom he married, and developed a counseling ministry for persons who needed his help in their domestic adjustments. One result was that he had in his church several young families whom he could not have touched had it not been for his special interest in their homes. At the outset they had not been interested in the church or in religion as such, but they had become interested in a minister who was personally concerned about their homes and in a church that was definitely helpful to them in their family life. In building up the homes of its people the church builds up itself.

Dr. George Gleason in his book, *Church Group Activities for Young Married People*, reported his study of 222 churches in California which organized their adult work largely on the basis of a family-centered program. Smaller churches had groups of young homemakers, groups of parents of school-age children, and groups of grandparent age. The larger churches had six or seven groups from the honeymooners to the oldsters.

Many instances occurred of such parents' groups revitalizing the work of these California churches.[2] The Parents' Class in the Mt. Hollywood Congregational Church sponsored the Nursery and Cradle Roll Departments of the Sunday school. The Two-in-One Class of the Whittier Methodist Church raised a third of the fund for an educational building. The Neogamus Class of the First Baptist Church of Glendale provided a team which brought in more pledges in the every-member canvass than the other three teams combined. The Two-by-Two Club in the Oneonta Congregational Church started the church paper and maintained it for two years. The Young Married People's Class in the Wilshire Boulevard Christian Church inspired the pastor to carry on in spite of great difficulties.

Ways of Fostering Closeness of Home and Church

Dr. Roy A. Burkhart in the First Community Church of Columbus, Ohio, has well-planned courses for boys and girls in the grades. These courses prepare them for the experiences of growth and puberty. He makes large use of actual and potential leadership in his work. He has meetings with a group of physicians who are members of his church and draws upon them for counseling in family adjustments. A premarital physical examination is taken for granted in the case of every couple married in that church. The physician will give a couple helpful counsel about the body and its function, about the physical relationship in marriage, and the place of health in their success and happiness together. The minister's premarital interview follows the physician's. Dr. Burkhart also enlists the help of teachers, nurses, and social workers in his program. He regards a working relationship between the public school, the doctor, the parents, and the church as very important.

The Evangelical and Reformed Church of Lancaster, Pennsylvania, set apart a three months' period ending with Christmas for a church-wide emphasis on family life. The sermons were devoted to various aspects of home life, the study groups took up many phases of family relationships each from its own point of need. The men's club had sessions with their own young people in which they discussed the relationships of parents and youth. They devoted one session to problems of courtship as they had been in the time of the parents and as young people meet them now. These discussions brought a new understanding between the parents and the young people and between the homes and the church.

Rev. G. Merrill Lenox, as pastor of the Judson Memorial Baptist Church of Minneapolis, conducted courses for high school young people on Sunday nights dealing with choosing friends, preparing them for selecting their life partners, and setting up new homes. Courses for young people of college and business age took up the problems of marriage more specifically.

Mr. Lenox held an interview with every couple whom he married, dealing with the economic, temperamental, physiological, social, religious, and other relationships of marriage. He found young people usually eager for these conferences. They helped young people to get a better start in marriage, and established a closer tie between these new families and the church. In his church were an excellent group of young married people and a fine mothers' club. Special features of the program were a

[1] Dr. L. Foster Wood, author of this helpful article dealing with one of the very important objectives included in both the Baptist Church School Advance and the United Christian Education Advance, is the secretary of the Commission on Marriage and the Home, the Federal Council of Churches, New York.

[2] See *Church Group Activities of Young Married People*, by George Gleason. Author, 1962½ North Alexandria Ave., Los Angeles, California. Pp. 90-92.

Honeymoon Class, an annual Wedding Bells Sunday, an occasional Wedding Bells Dinner to which were invited all couples whom the pastor had married, a special observance of the Festival of the Christian Home (now merged into Christian Family Week), Father-and-Son and Mother - and - Daughter banquets, and Family-Go-to-Church Sunday.

Whenever a new baby was born in this fellowship the Cradle Roll Superintendent would go to the hospital, issue a Cradle Roll Certificate, if this was welcomed, and when Sunday came would place a rosebud on the pulpit for this new little one. A sentence in the bulletin would be given to the arrival of the baby whom the rosebud symbolized. Naturally the minister gave much attention in his pulpit utterances to the basic importance of the home for the individual and for society.

The Hennepin Avenue Methodist Church of Minneapolis, with Dr. Richard Raines as pastor and Rev. John Thomas as associate pastor, developed the Church-Night-at-Home, a study and worship program conducted simultaneously by families at home instead of going to the church. During Christian Family Week last year Mr. Thomas, now a pastor in LaCrosse, Wisconsin, led his fourteen fellow ministers in making this a community-wide observance. This fits well with the rationing of tires and gas, and gives these families a vital program which draws them together and stitmulates growth. It also gives them a sense of fellowship with the church as a whole. This church, because of its emphasis upon worship programs in the family, was able recently to report that nearly a thousand families in its fellowship were conducting worship programs in their own homes. The idea of family worship is not out of date, but is coming back to meet vital needs of families which without worship miss something supremely important from their home life. Some families are planning a common worship program in which a family at home and its absent members may use the same material, thereby maintaining a spiritual tie even though separated. Thus they live in one another and in God and not merely in the harsh events and circumstances which are forced upon them.

Some churches have taught methods of home worship by dramatizing them in church, as for example the North Austin Lutheran Church under Dr. F. W. Otterbein as pastor. This church has for years printed in its bulletin lists of Bible readings for daily use in the family circle. It reports that 76 per cent of the families in this large fellowship are now following these daily worship suggestions.

St. Luke's Methodist Church in Oklahoma City supplements a vital program of groups and classes by the fellowship of a family camp which was organized by Rev. Raybon W. Porter, its director of religious education. Such programs create a church atmosphere that helps families to succeed and a home atmosphere that helps churches to flourish.

Interesting features in the educational preparation of young people for marriage are found in local churches, summer assemblies, and councils of churches far and wide. In the Madison Avenue Presbyterian Church, New York, Dr. George A. Buttrick and staff conduct an excellent program for youth of different age groups. Out of Dr. Buttrick's emphasis on religion in the home has grown a pamphlet entitled *Religion and the Home*,[3] which has been an inspiration to many other churches. At the Immanuel Lutheran Church of Rochester, of which Rev. Frederick E. Reissig, now Director of the Washington, D. C., Council of Churches, was until recently the pastor, are youth groups meeting in the church and in the pastor's home with study, social fellowship, and refreshments. In a small church in Maine under the leadership of Dr. Hilda Ives, a "1950 Club" was organized around the question of each of its youthful members as to what his or her life would be in 1950. A few churches are now giving attention to the pressing need of youth, especially the uprooted young people, for dating places where they can meet under wholesome circumstances. Dramatic clubs of young people in the churches are also adding their contribution to the study of marriage problems.

"Mr. and Mrs. Clubs" have developed under the leadership of the Connecticut Council of Churches, under whose auspices there have been both state and regional conferences. These clubs are formed by couples and not merely by individuals. and each office and committee assignment is given to a couple rather than to an individual. The "Mariners Clubs," now organized in many churches, have taken their name from the fact that they are mariners on the sea of matrimony. A church in Bellevue, Nebraska, has organized a Mariners Club for a group of young homemakers living in trailer camps and other temporary housing. This club naturally holds its meetings in the church. Some of these clubs take titles in terms of numbers, as "The 71 Club" from which couples are expected to graduate into the next organization as soon as their combined age reaches 71.

The Indianapolis Council and some other councils of churches, as well as local churches here and there, are working with community agencies in promoting foster day-care for children of working mothers. The fact that the number of such mothers is inevitably increasing under the pressure of wartime necessity makes this an outstanding need.

[3] Published by Federal Council of Churches, 297 Fourth Avenue, New York City. Price, 5 cents.

Counseling Services and Pastoral Ministry

Like several of the foregoing ministers, thousands of others are now taking it for granted that they will have personal interviews with all couples whom they unite in marriage. This provides a good beginning for the kind of pastoral counseling to which any couple in marital difficulty should have access. Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church in New York takes great pains to keep close to individuals in his large parish. He even sends greetings on occasion of birthdays, anniversaries, and other special days. He keeps close to his people in their daily problems. His book, *Pastoral Psychiatry*, published by Harpers, represents the kind of counseling service which he does. In the Marble Collegiate Church, New York, an interesting and fruitful partnership between a pastor and a psychiatrist has been helpful to large numbers of people. The experience of these workers is given in the book entitled *Faith Is the Answer*, by Smiley Blanton and Dr. Norman V. Peale, published by the Abingdon-Cokesbury Press.

Youthful pioneers in the practice of planning their calling and pastoral ministry in such a way as to meet whole families are Rev. C. Newman Hogel of the Vandeveer Park Methodist Church, Brooklyn, New York, and Rev. Richard E. Lentz of the Tabernacle Christian Church, Franklin, Indiana. That whole families can be met by their pastor in Brooklyn, as well as in one of our smaller cities, indicates how much a pastoral ministry can mean when it is brought to its best. Counseling and the study of the relationship between any particular family and a church take their place naturally in such a setting.

Plans for training leadership in this field are taken for granted in all these programs. Christian Family Week is taking an increasing place in the entire movement of bringing the family and the church closer together. Many places have had community-wide conferences which brought together all the churches and the many other organizations interested in family life. Thus the church in its own program, and in its co-operation with other organizations interested in the American home, has a splendid opportunity of performing a service that gets at the very heart of individual and national life.

International Sunday School Lessons

Theme for the Quarter: Life and Letters of Peter and of John

Aim: To find, through a study of the lives and letters of Peter and John, help for Christian living today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 10 — JUNE 6

Peter Comforts Persecuted Christians

1 Peter 3: 13-17; 4: 12-16; 5: 6-10

1 Peter 3: 13-17; 4: 12-16; 5: 6-10

3: 13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

4: 12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

5: 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

KEY VERSE: *For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—1 Pet. 3 :17*

TO BE READ EACH DAY

May 31. M. The Comfort of a Good Conscience. 1 Peter 3: 13-17
June 1. T. Comfort in Trial. 1 Peter 4: 12-19
June 2. W. Comfort in Temptation. 1 Peter 5: 6-11
June 3. T. Pleasure in Adversities. 2 Corinthians 12: 7-10
June 4. F. How to Be Strong. Ephesians 6: 10-16
June 5. S. Fellow Sufferers. 2 Corinthians 1: 3-11
June 6. S. Comfort for God's People. Isaiah 40: 1-11

SCRIPTURE SAYS

By W. W. Adams

We may treat the question of religious persecution in any one of several ways. We may ignore it—at least, so long as it does not involve us personally. That is, we may dismiss it, as we do so many other ills, as something that we hope to escape. Or we may treat it philosophically by raising such a question as, "Why does persecution (along with all other wrongs) exist in our world?" Or we may grow bitter and feel resentful because of it. This course may lead to a spirit of vengeance, and we may make it our aim to "pay back" the guilty.

But no one of these is the distinctive Christian way of approaching persecution. The Scripture passages now to be studied will give us the Christian interpretation, and it will pay us to sum up the Scripture viewpoint in the large on this matter.

Sin is rebellion against God. It is humanity taking life into its own control, and using itself and the world for its own ends. It is war against the Creator and his purposes with men. But God likewise has declared war—war against sin. He has undertaken to uproot sin; at the same time, neither undoing man's nature as a free moral agent nor casting him away because of his sin. God could make sin to cease instantly by bringing to an end man's power of free choice, by putting man under the operation of natural law, like the sun and the seasons. But that would completely defeat God's primary purpose in creating man. Hence we have redemption's plan, slow, tedious, involved, because it is, at bottom, the interplay of persons—the personal God dealing with rebellious, obstinate persons. Sin has entrenched itself so deeply in the human heart, it is so much the very nature of man to wish to rule himself and to have his own way, that he resents and resists God's interfering with his ideas and conduct. On the other hand, God cannot give up the fight. He cannot let man go his own way, and still be God. His own glory, the welfare of humanity, and the purpose of creation demand that he not surrender to man's selfish ways. Hence the warfare between God and man's sinful ways.

Christ, Christianity, and the church all have part in this warfare against sin. Christ is God's ultimate in his age-old fight to destroy sin and save sinners. We cannot relate ourselves to Christ as Saviour without sharing in his warfare against sin. We cannot know his grace in the removing of our sin without becoming in turn instruments through which he will attack sin wherever it exists. And let it be repeated: sin always fights back. We cannot be Christian and live in perfect peace. The measure of opposition we encounter from entrenched sin is the measure of our successful warfare against sin. When sin is not making war on the church or on us as individual Christians, it is because it does not feel itself in danger. Hence, when things seem to go very smoothly, it may be because there has been too much compromise with sin.

It is the business of a soldier to

attack the enemy and to put him to rout. It is the task of the Christian soldier to attack sin and put it to rout. Christ, our Captain, is prepared to fight so long as sin exists. So must we be.

This viewpoint helps us in two ways. First, we can the better understand individual Scripture passages. Second, we can relate ourselves more intelligently to the world in which we now live.

Our world is filled with tension and hostility for all who would live a godly life. There are not only those outstanding forms of persecution such as we see in Europe and Asia, but a thousand other forms, some of which may arise for the true Christian from his social and business associates or even in his home. Let us face this opposition in the light of the Scriptures, seeing that it is directly related to our redemption and to our own soul's growth in the things of Christ.

Peter wrote to persecuted Christians. Whether he wrote in the time of Nero, of Domitian, or even later, has never been settled. However, it matters little so far as the help we may receive from his words is concerned. Peter comforted his readers by showing them what persecution gave them the chance to be and to do.

Their Defense (1 Pet. 3:13-17)

The Christian has to live in relationships. Only in a completely Christian environment could he live without opposition. Now, when unchristian men set themselves in opposition to his ideas and life, the Christian may do any one of several things. He may try to reason with his opponents. This will avail but little. Or he may do what Peter here advises. He may choose first to be Christian and let that be his primary defense.

If you become zealous for the good, if you are truly followers of Christ's way, who will harm you? Many men will not harm you. Good men (and there are many of them) will not harm you. Neither will those wicked men whose wickedness is not disturbed by your godly living.

But some will harm you: you cannot escape it. Some will speak evil against you. Others will do you ill. Still others will challenge you for an explanation of your behavior. In the face of this situation there are certain things that you should do.

1. You should recognize that you may suffer for doing right. "If ye suffer for righteousness' sake." This expression, in its Greek form, shows that the idea is assumed to be true. It is equivalent to saying: "Since you suffer, or will suffer, for righteousness' sake." It is a fact.

2. You should take such treatment as a blessing: "Happy are ye."

3. When they seek to terrify you by threats, you should disregard them; you should not let them trouble you.

4. On the positive side, you should sanctify, in your hearts, Christ as the Lord of your life. Let him direct your thoughts and guide you in all your ways. This will result in several desired ends. First, you will then always be ready to give an answer to anyone who may question the reason why you act as you do. When men ask for the basis of your hope, your Master, Christ, will give you the answer. But you must do this always "with meekness and fear." If you should act otherwise, it would cancel the good effect of your answer. Second, such conduct will give you a good conscience: "Having a good conscience." And let this be said with emphasis: In facing unbelievers, a good conscience is far more valuable than mere logic. Wicked men falsely accuse you. They speak evil against you. If Christ is in your heart, if your conscience is good, if your living is Christian, you can put to shame your evil accusers. Third, keep in mind the basic facts that have been mentioned. If God should will that you suffer, it is far better for you to suffer for doing good than for doing evil.

Your Joy (1 Pet. 4:12-16)

Fiery, red-hot trials are coming to you. Not just one, but many. These trials will test you, will try your faith; they will prove the quality of your profession as Christians. What will be your response?

1. Negatively, do not be surprised. Do not take these things as accidents or as unnecessary, strange developments. They are not strange, not unnatural. "If they have persecuted me, they will also persecute you" (John 15: 20).

2. Positively, "rejoice, inasmuch as ye are partakers of Christ's sufferings." You are sharing Christ's sufferings. You are not suffering for having sinned; you are suffering because you are followers of Christ. This has a direct bearing on your future glory. Christ's glorification followed upon, and was in part the fruitage of, his sufferings. So with you. If you now suffer with him, when he is finally revealed in glory, you will share that glory, and will rejoice exultingly.

3. Consider yourself happy (blessed) when (if) you are reproached on the basis of Christ's name—an account of the life you live in all that his name represents. To be so reproached means that God's Spirit, the Spirit that glorifies Christ and will glorify you, rests upon you. In short, the persecution will prove that you are really Christian.

4. Be sure to distinguish carefully between suffering for Christ and suffering for sin which you have committed.

5. When you suffer as a Christian, instead of being ashamed, glorify God because of it. Then it will prove to be to your eternal joy.

Your Exaltation (1 Pet. 5:6-10)

The thought here follows closely that of the preceding section. Peter had heard Jesus give the teachings recorded in Luke 14: 7-11. Those teachings furnished the basic idea for a series of imperatives.

1. Humble yourselves under God's strong hand. Power is his. Whatever he puts on you, take it, hard though it may be. In due time God will exalt you.

2. Inspired by the fact that he cares for you, cast all your care upon him. He will see you through.

3. Be sober, keep awake. Do not get drunk of liquor, on indifference, on carelessness, or on wrong ideas.

4. Resist—place yourselves against—the devil. He is your adversary. He is like a roaring, ravenous lion, always walking around in search of something to consume. The devil is ever seeking your death. Abiding strong, steady in the faith, fight off the devil—fight for your very lives. In this struggle you may be inspired by the fact that yours is no isolated fight, your lot is not unusual. You are but sharing the lot of the Christian brotherhood.

5. Look ahead to the glorious consummation in your complete and final exaltation. God is the giver of all needed grace. He called you to share his eternal glory in Christ. The call now, for awhile, involves you in suffering; but stay with your God. In due time God will make you perfect, he will place you on an enduring, solid foundation, he will give you all strength and power you need.

LESSON APPLIED

By Howard K. Williams

Go back and note the first point of my treatment of last week's topic on the apostle Peter. It would be well to recall this to your class. Peter was an authority on how to take suffering as a Christian. He had experienced suffering from the action of others, but even more, suffering because of his own actions. He writes from personal experience of both kinds of suffering and of Jesus' adequacy to give strength in suffering.

The Need of Comfort in Suffering

The story is told of a minister who desired greatly to make his sermons practical and ready to meet his people's

needs. During one week he visited with the special purpose of finding out what his people most needed. In all but two homes he heard stories of suffering and trouble of one sort or another. He went home with the conviction that, since suffering is so common, he would preach a sermon on how Jesus can help in time of trouble. He did so, and at the close of the service the men from the two homes where no troubles had been narrated said, "Thank you, pastor, I needed that sermon, for I have been passing through deep waters." The pastor concluded that everybody has troubles, even those who do not say anything about them.

Comfort Through Jesus

Peter had found that Jesus understood and sympathized with him in the extreme sorrow and remorse that followed his denial. All the other apostles may have blamed him and condemned him, but Jesus loved him and helped him.

Some wag has said, "Don't tell your troubles to people, for nine-tenths of them do not care, and one-tenth are glad you have them." There is a great deal of truth in this statement, but it does not apply to Jesus. Peter could write to these suffering Christians, "Casting all your care upon him; for he careth for you." Peter knew.

Have you had this experience in time of suffering? Do you cast your care upon him? A tired woman boarded a car with a heavy basket filled with clothes to be washed. She sat down and held the big basket on her lap. A kindly old man said, "Madam, why don't you put your basket down? The car will carry both you and your burden." Many of us say we trust Jesus, but we carry our cares as though we had no faith in his willingness and power to carry both us and our cares.

Surely the world is filled with troubles today. We could worry ourselves into nervous exhaustion, but we will not if we really believe that Jesus does care and that he really did say, "Come unto me!"

Suffering and Suffering

Suffering may be bitter or sweet. Peter takes cognizance of both kinds. The suffering that is sweet is suffering "for righteousness' sake," suffering that comes as a result of being "zealous of good works." Note the qualities of such suffering.

1. *Fearlessness.* The person who suffers for wrongdoing is in constant dread of being caught and punished; he is a fugitive from justice and from his own conscience.

"What stronger breastplate than a heart untainted!
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

Or in a homelier illustration, see the contrast of the little boy who has done something wrong during the day, dreading to meet his father, and the boy who may be suffering physical pain resulting from some heroic act, eager to tell the story to his father. No one can be fearless who suffers from his own wrongdoing. But if we walk with Jesus, we need have no fear.

2. *A good answer.* We may not be able to explain why suffering comes to the good man, but we can give a reason for the hope that is in us, if we walk with Christ. There is no answer that satisfies the one who suffers for his own ill-doing. He tries to blame it on someone else, but his answer does not really satisfy him. In church life, those who refuse to do what they know they ought to do, may blame their failure on the hypocrisy of others, but in their hearts they know that is not the answer.

If you want a fine illustration of this truth, read the last couple of pages of *Romola,* by George Eliot. Lillo, the spoiled child of Romola and the weak Tito, is talking with his mother. "I should like to be something that would make me a great man, and very happy besides—something that would not hinder me from having a good deal of pleasure."

Romola answered by telling Lillo that any sort of happiness which comes in such an easy-going way often brings a great deal of pain and no lasting satisfaction. Then come these true and beautiful words, "And so, my Lillo, if you mean to act nobly and seek to know the best things God has put within the reach of man, you must learn to fix your mind on that end, and not on what will happen to you because of it. And remember, if you were to choose something lower—calamity might come just the same, and it would be calamity falling on a base mind, which is one form of sorrow that has no balm in it."

For the suffering of a wicked man there is no compensation. The suffering of a good man may seem like failure, but within his soul is fearlessness and the strong answer of a conscience void of offense before God.

Suffering with Christ

In studying this matter of suffering we must remember that Christ suffered. Christianity is founded upon the cross. Take the cross out and you do not have Christianity. Hence, we should not be surprised when a good Christian suffers. Peter put it this way: "Think it not strange." Yet, how we do question when somebody who seems to be a good Christian suffers! In suffering for Christ's sake we become partners — "partakers of Christ's sufferings."

In this connection Paul is a memorable example. He did suffer for Christ and so became a partaker with Christ. Yet how joyous he was! He could sing praises to God in the very midst of such suffering, in jail, at midnight, in a strange land!

John Bunyan, imprisoned in Elstow on the outskirts of Bedford, said,

"This prison very sweet to me
Hath been since I came here;
And so would also hanging be,
If Thou didst then appear."

We may not go that far in our enthusiasm for suffering, but the happiest Christians I know are those who really feel they are partners with Christ no matter what comes, and not those who are forever trying to get out of everything difficult or inconvenient.

Perfected Through Suffering

If diamonds could talk, they might complain about the heat and pressure and constriction of the process by which they were transformed from common carbon to scintillating, dazzling diamonds. Coal might offer a like complaint, but it brings warmth and comfort to mankind because of that process.

By a similar process Christians are made into Christlike character and eternal usefulness.

"Humble yourselves under the mighty hand of God!" says Peter, because he has something worth while in store for you. In connection with this theme read Henry van Dyke's story, "A Handful of Clay." Be sober! Be watchful! Be steadfast in your faith! For someday the loving God shall perfect you and establish you.

"Who is that beautiful figure at the far end of the path?" asked a man in his dream-vision of eternity. The angel guide replied, "It is you!" The man exclaimed, "Me? It cannot be that I shall ever be so beautiful."

"Oh, but it is!" the angel said. "In life you loved the good and beautiful, and you suffered in order that through Christ you might be good and do good. And only that which you really love abides in you."

Do you really love the righteousness of Christ so much that nothing, *nothing* can stifle your pursuit of that love? Then Christ can present you faultless before the throne, and all your sufferings will be seen to be blessings in the process.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

It was near the beginning of Jesus' ministry. The disciples had been chosen. Crowds were responding. But one day, seeing the crowds, Jesus withdrew to a mountain near by, where his disciples joined him. There he opened his mouth and taught them. The first words that fell from his lips were about the inner quality of their lives. They must be "poor in spirit," "meek," "merciful." Then his attention turned directly to the matter of persecution. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 10-12). Persecution in some form or other, to some degree or other, is an ever immanent possibility to those who follow Christ.

Developing the Idea

This teaching of the Master about persecution lingered very clearly in Peter's mind, for his statements on persecution in his first letter are almost a paraphrase of Jesus' beatitude. One point Peter makes very clear. If you do evil, you *will* suffer; but if you do good you *may* suffer. Yet it will be a different suffering. "For," he says, "it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Let us be clear about this point: sin causes suffering. And often it reaches out to affect innocent lives. This is a moral universe. Sow evil and somehow, somewhere, an evil harvest will be reaped.

On the other hand, there is no guarantee that Christians will be excused from suffering. Often people suffer *because* they are Christians. Not all suffering in the world is caused by sin. Jesus made that clear in the ninth chapter of John, which tells how the people insisted that the boy born blind must have sinned, or else his parents had committed the sin for which he was punished. But Jesus said he had been born blind "that the works of God should be made manifest in him."

Often it is when the church suffers the greatest, is persecuted the hardest, that it prospers the most. In his book, *What Is the Church Doing?* Henry P. Van Dusen writes concerning the church in Norway that, under Nazi persecution, "religious renewal is taking place." Such is often the case.

Why does God permit suffering and persecution? Someone has pointed out four major reasons for suffering in the world. One is *the law-abiding nature of the universe.* As has been said, one cannot break the laws of God; he breaks himself upon them if he tries it. That is what Amos found out in the desert. One does not break the laws of desert living and get away with it. Neither does one tamper with the verities of God with impunity. A second reason for suffering is *the incomplete nature of the world.* God has not given us a complete and perfect world. He has given us a world in which problems challenge us to match our minds and skills against them and to make this a better world. Again, there is suffering because men have *freedom to exercise moral choice.* They are free to choose to be like Paul and promote Christianity, or to be like Saul and persecute Christians. And then, suffering is often caused by *the interrelatedness of life.* Our lives are "bound in the bundle of life" so that when one suffers, frequently others suffer with him. Now the question is, "Which of these would we want God to change?" And the answer is "None." There would be no persecution if men were not free to choose to persecute, but who would want to give up freedom of choice? If men could not choose to hate, neither could they choose to love, and love that is not the result of voluntary choice is not worth the having.

Therefore, in this kind of world persecution is bound to happen and to cause great suffering. And suffering can do for our lives what no amount of pleasure could do. One hour of pain can teach us more understanding than a lifetime of pleasure. Our task is to keep from wanting to match persecution with persecution. "Bless them that curse you, do good to them which despitefully use you, and persecute you." These are Jesus' words. And Jesus lived them out; for, as Peter tells us, "when he was reviled, [he] reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2: 23).

Discussing the Lesson

1. Discuss the implications of this statement from Hebrews: "Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10: 30).

2. Where is the church being persecuted most today, and why is it being persecuted? Take time to pray for those Christians who are being persecuted.

3. American Christians as yet are not being interfered with by political authorities in the pursuit of their ministry. What subtle types of persecution do individual Christians sometimes face in your community?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *God in Crisis Times*

PRELUDE: "When All Thy Mercies, O My God"

INVOCATION: O Father God, we lift up our hearts and voices unto thee in humble supplication; hear us and befriend us, guide us and protect us, for thy great name's sake. *Amen.*

CHORUS OR CHOIR SELECTION: "Abide with Me," Barnby; or the hymn, "We May Not Climb the Heavenly Steeps"

THE SCRIPTURE LESSON: Isaiah 43: 1-7

HYMN RESPONSE: "Precious Promise God Hath Given," or "When Peace Like a River"

COMMENT ON THE THEME: In the days before pneumonia had largerly been conquered by the marvelous "sulfa" drugs, that disease ran a regular course. Its virulence gradually increased until it reached a peak—the time of crisis. Conscientious doctors planned to be on hand to watch the patient through the crisis. It was a moment fraught with great anxiety. Would nature win out or the disease? Life or death?

So it is with life in general. Every Christian has moments of crisis when persecution, discouragement, doubt, and loss seem to reach the point where the maximum pressure is placed upon the soul. What will be the outcome, miserable defeat or glorious triumph? Of one thing we may be confident: God, the Great Physician, comes to watch us through our darkest hours. This being true, there can be but one result when we trust in him. We shall pass through all trials unscathed and come out the stronger for them.

PRAYER PERIOD

A moment of silent meditation while the pianist plays softly, "All the Way My Saviour Leads Me."

The Lord's Prayer (*in unison*)

THE CHRISTIAN RESPONSE TO DIFFICULTY

Leader: "We are troubled on every side."

Response: "Yet not distressed."

Leader: "We are perplexed."

Response: "But not in despair."

Leader: "Persecuted."

Response: "But not forsaken."

Leader: "Cast down."

Response: "But not destroyed." (2 Cor. 4: 8-9.)

All: "The Lord is my shepherd; I shall not want." *(Ps. 23: 1.)*

HYMN: "If Jesus Goes with Me, I'll Go"

BENEDICTION:

"Let not your heart be troubled: ye believe in God, believe also in me." *Amen.*

LESSON 11 — JUNE 13

God's Exceeding Great Promises

2 Peter 1: 1-11

2 Peter 1: 1-11

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

KEY VERSE: *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.—2 Pet. 1: 4*

TO BE READ EACH DAY

June 7. M. God's Great Promises. 2 Peter 1: 1-11
June 8. T. God's Promises Strictly Kept. 2 Peter 3: 8-18
June 9. W. God's Promise to Abraham. Genesis 12: 1-5
June 10. T. God's Promise to Paul. Acts 26: 12-18
June 11. F. God's Promise of Salvation. Isaiah 44: 21-23
June 12. S. God's Promise of Immortality. 1 Corinthians 15: 50-58
June 13. S. God's Promise of Heaven. John 14: 1-4

SCRIPTURE SAYS

By W. W. Adams

There is not space to consider here all of the questions which might be raised concerning the New Testament books from which our Scripture passages are chosen. First Peter is acknowledged by nearly all scholars as being from the pen of the apostle Peter. It was written before A.D. 70. On the other hand, many scholars place Second Peter later than the lifetime of that apostle. The arguments are far too involved to be examined in detail.

There is a pronounced difference in the Greek of the two epistles. This could be explained by what we know of authors using different amanuenses. Peter may have written one of the epistles and dictated the other to a friend, who put it into Greek. There is also a distinct difference in the occasion, purpose, and content of the two epistles. In First Peter, the writer gave a series of discussions to help believers face severe persecution. In Second Peter, heretical teachings, apparently Gnosticism, furnished the occasion of writing and determined the content.

Were the two epistles written to different readers? In Second Peter 3: 1 we read: "This second epistle . . . I now write unto you." Ordinarily that would be decisive. It would indicate that the readers were of the five Roman provinces mentioned in First Peter 1: 1. This is the position held by most conservative scholars.

There are some special points worth noting. First, there is no separate introduction in Second Peter. The usual introduction (1: 1-2) flows right on into the message. Second, Peter is near the end of his earthly life, and writes under the conviction that he has a duty to perform in putting his message into written form for later generations (1: 12-15). Third, Peter writes as an apostle (1: 1) who had been an eyewitness of even the most intimate experiences of Jesus (1: 16-18). Fourth, chapter 2 of Second Peter closely resembles Jude. Let the reader try to account for this fact. Fifth, Peter's words regarding the second coming of Christ (3: 1-13) are as timely for us as they were for Peter's readers. Sixth, Peter refers to Paul's epistles in 3: 15 f. Does this reference argue for or against Peter as being the author of this epistle?

The Giving of the Promises (2 Pet. 1:1-4)

1. *The Writer.* Jesus had given Simon the significant name "Peter," meaning "rock" (John 1: 42). The writer now calls himself Simon Peter. In relation to Christ, he is both a servant and an apostle. "Servant" here is really "slave." Though he is an honored apostle, Peter is glad to be a slave, doing the will of Christ. As an apostle, he speaks with certainty and authority.

2. *The Readers.* They are those who have come to the same faith that Peter has, the faith that rests in the righteousness that God makes available in Jesus Christ.

3. *The Primary Desire.* It is that the readers may have a greater measure of grace and peace. This depends on a greater knowledge of God, as he makes himself known in Christ. Are all who desire more grace and peace willing to pay this price for it; namely, a more comprehensive, intimate, and experiential knowledge of God?

4. *The Divine Provision.* The desire or prayer of verse 2 is based on and grows out of what is in verse 3. God, in the person of Christ, has come into our world and our life. Christ's divine power has put within our reach "all things that pertain unto life and godliness." Note these words carefully. The gospel concerns ideas and promises, but there is no experiencing of the gospel apart from the power of Christ that has put all that we need where we can get it. The things that Christ's power has given to us are designed to enable us to have life and to live godly lives. Hence, fullness of life and godly living are the ends in view. But how has Christ's power given these things to us? "Through the knowledge of him that hath called us to glory and virtue!" As we come to have knowledge of the one who called us, we come into possession of all we need to give us life and godliness.

5. *The Divine Promises.* These prom-

ises make up one of the things that have been given to us for life and godliness. Just what promises Peter had in mind are not indicated in this passage. It was not his purpose here to give in detail God's great promises. As a matter of fact, these promises constitute the heart of our Bible from beginning to end.

6. *The Practical Purpose.* "That by these ye might be partakers of the divine nature." Christ's power, gifts, call, and promises fail in their ultimate purpose unless we come to share his divine nature. Consider how much more this involves than our ideas of God. We are to share his nature!

7. *The Basic Requirement.* It is set forth in the words "having escaped the corruption that is in the world through lust." We cannot share his divine nature unless we kill off the lust that is in us and the corruption that it produces.

Making Our Response (2 Pet. 1:5-7)

God has done his part in making known his promises and the conditions upon which we can realize them. In particular, God has held up before us the attractive goal of our coming to share his nature and life and godly character. Now comes our part. What is now to be given follows what has already been said: "And beside this." That is, in order that what God has done shall become effective, certain duties await our action.

We must be in dead earnest: "giving all diligence." Better yet, bringing in alongside what God has done "all [complete] diligence." Hurry, make speed, in doing your part! Once again, not only has God done his part, but you have on your part already exercised faith. Now, in addition to that faith, bring in the other Christian graces hereafter to be named.

The root of the Christian life, on the believer's side, is faith. Peter's readers had exercised faith in Christ (cf. vs. 1). Now they are to "add" to their faith. Faith opens the door into the treasure house of God's great promises and resources. But faith requires other graces, if it is to do its perfect work. And we must "supply" those other graces. They do not accompany faith automatically. Here are the graces that should surround and undergird faith.

1. *Virtue.* This is moral excellence. It is one of the constituent elements of Christ's divine nature. It is one of the means by which Christ called us; glory being one of the means also (cf. vs. 3). Virtue is primarily what we are, not just what we think or profess ourselves to be.

2. *Knowledge.* These graces, it should be said, do not come to us in a time sequence or in the order they are named here. We do not first get faith, then virtue, and then knowledge. Some knowledge certainly precedes our active faith. And surely love, the last named (vs. 7), is not absent until all the other graces have been realized. It is simply this, that to knowledge we must constantly add more knowledge. "Grow . . . in knowledge" as well as in grace (2 Pet. 3:18).

3. *Temperance.* Better, "self-mastery," "self-control." It is to have the mastery over our powers, our strength. Instead of permitting any desire or power to master us, we should master it, making it serve our good. Intemperance is thus seen to cover vastly more than the matter of one's desire for drink.

4. *Patience.* Better, "steadfastness." Literally, "staying under." Stay under whatever duty or load God or people put upon you. Do not be a quitter. Stay with your task.

5. *Godliness.* This is more than reverence and piety. It is godlike character and conduct. Recall that Christ's divine power has put within our reach all that we need for life and godliness (vs. 3).

6. *Brotherly kindness.* This is all one word in Greek: "brotherlove"; love of one's brother. Recall that people of faith must add this grace. Because one is a believer it does not follow as a matter of course that one will love one's brothers. Look inside your own heart, look around you for living proof of the truth of this.

7. *Love* (not "charity," for "charity" no longer has its original meaning). It is more than a kindly feeling or disposition. It calls for active concern for whatever is loved: God or people.

Deepening Our Motivation (2 Pet. 1:8-11)

The writer has made some startling declarations and demands. The demands are most exacting of all believers. If you are not thoroughly convinced of this, run back over the seven graces that should accompany faith. The writer knew that unless he argued his case in such a way as to deepen the conviction of his readers regarding the importance and urgency of these virtues, they would not rise to meet what is required. So he argues, like a lawyer; he says, "for" (vs. 8). There are several points in the argument.

1. There is a way to avoid barrenness and fruitlessness. People may have "knowledge of our Lord Jesus Christ," and still be barren and unfruitful. Now, how can we bear fruit in our knowledge of Christ? By allowing "these things" (faith, virtue, knowledge, self-mastery, patience, godliness, brotherly love, love) to be in us and to abound—to increase.

2. There is a way to avoid blindness and forgetfulness. Who is blind? Who ceases to remember and to appreciate the fact that he has been "purged from his old sins"? He who lacks "these things." Am I blind? How am I to answer that question? I should run back over the list of "these things" and answer this question. Do I lack these things? Any of them?

3. I should make sure that I have been both elected and called. It is commonly thought that repentance, faith, the new birth at the beginning of one's Christian life, settles forever the fact that one is called and elected. It is shocking, therefore, to have Peter exhort: "Give diligence to make your calling and election sure." But how can I give this diligence? "For if ye do these things [these same seven duties that accompany faith], ye shall never fall." Do you know if you are elected, called, and that you will never fall? The reader should go back over the duties enjoined and measure his life by them.

4. Thus you may open for yourself an abundant entrace into God's everlasting kingdom. How can you do this? Note the little word "so." It means "thus, in this manner"; hence, by adding to your faith the virtues listed above. In this way, one may guarantee for oneself an abundant entrance into God's kingdom. And there is no other way.

Thus we find that God's great promises are linked with great provisions for us and with great responsibilities for us to meet.

LESSON APPLIED

By Howard K. Williams

I have found through life many promisers, but comparatively few who take their promises seriously. Not so with God, who, as Peter says, "is not slack concerning his promise." And Paul wrote to the Corinthians, "All the promises of God in him are yea, and in him amen." So when we talk today about "God's exceeding great promises," we are talking about something real, something to de depended upon.

There are several ways to open the topic. You might ask members of your class for some promises of God that are precious to them. Or, taking the Scripture assignment, you might start with Peter and his experience with the promises of God.

Promises Peter Experienced

It is provocative of thought that Peter opens his second letter in a different way from the first. He calls himself Simon Peter. In the first letter he simply calls himself Peter. In this letter he is evidently thinking of what Jesus promised to make of him; that is, that

he would make his weak and vacillating personality into one strong as a rock. His name in those old days had been Simon. When people thought of Simon, they associated with the name his character. Perhaps they thought of him as a well-intentioned fellow, whose promises came easily and meant little. He promised to stand true, but proved false. You know people like that. Now, Peter intended to do all right and was as sorry as could be for his failures. He truly meant to keep his promises, but he just could not. Then Jesus came into his life and he found himself growing stronger and stronger, until his sand character was cemented into a rock character, even as Christ had promised. It was a great experience. He may have been as surprised as anyone else at the change. He gave all the credit to Jesus, and became Jesus' slave. Slavery to Jesus was what made him strong. He wanted everybody to know that, and so he became as "one sent," an apostle of Jesus, to proclaim that Jesus' promise to him was being fulfilled and that he, Simon the weak, was becoming Peter the rock.

Here, then, you have a great promise fulfilled, experienced. "The best advertisement is a satisfied customer," they say. Peter was a satisfied customer of Jesus, and he became a great advertiser of Jesus. So he signs himself as Simon Peter, a slave and apostle of Jesus, because he has experienced what slavery to Jesus can do for a man.

Have you had such an experience? Or is your religion a secondhand thing, something you feel you ought to have, but have never experienced?

Peter had the experience of the fulfillment of the promise of Jesus to him. That is the thing that made him, and made him a slave of Jesus and an apostle for Jesus.

How Experience God's Promises?

The question, "How can I experience God's promises?" is a good question. The one who makes a promise may make it in good faith, but the consummation of a promise may rest not only upon the promiser, but upon the potential recipient. I may promise you a hundred dollars and I may mean it and have the hundred dollars and send you the check, but you may not accept. In that case the promise never will be fulfilled. God is faithful, but if man is unresponsive, God cannot fulfill his promises.

Peter writes "to them that have obtained" the "exceeding great and precious promises." No one ever experiences a promise in his own life who has not the faith and desire to accept the promise. Every promise requires an action on the part of the recipient. There are conditions upon which the fulfillment of promises rests. The acceptance is a necessary part of the giving.

James Gilmour, the first missionary to Mongolia, was an unusual character in that he trusted God implicitly in even the minutest things. He was an exceptionally intellectual and intelligent man, but had what is really uncommon for such intellects—a singularly childlike faith in Christ.

On July 21, 1890, he wrote a letter to a friend in which the following paragraph occurs: "I have been going into the Chinese Psalms, and have been much struck with the happy state of those who 'fear the Lord,' 'trust in the Lord,' and who under a variety of expressions are described as being 'on the Lord's side,' and 'under his protection.'" And all these promises we can take for ourselves. There is a story about an old woman who was on the point of being put out for not paying her rent. She had no money, and her son was in America. A neighbor, thinking it strange her son had sent her no money, asked to see her letters, and in one she found an uncashed post-office order. She had kept it for some time, not realizing its value. When the order was cashed she had plenty of money to pay the rent. Wasn't she a stupid woman? To be bankrupt, with an uncashed post-office order in her possession! Yet, how often we are more stupid than she! To be fearful, anxious, troubled, cast down, when we have all the promises of God in our possession! Nay, we have not only God's promises, but God himself for our portion. Why should we be spiritually bankrupt?

God has promised us everything we need on the condition that we seek him *first*; but so often we seek everything else first, fail to get what we seek, and lose God in the bargain. He sends us checks and we fail to realize their value. We think they make good reading, but we do not take them seriously. Yet the Christian lives that truly impress us are the lives of those men and women who take God's promises seriously and depend upon them.

Exceeding Great Promises

1. *Character.* You can judge a person by the thing he calls wealth. If a person thinks money is wealth, you can put him down as second rate. Peter called the promises of God "exceeding great" because they are able to make us "partakers of the divine nature." To *be* or to *have*—which do you think the greater wealth? The prodigal, unredeemed, said to his father, "Give me!" He wanted money more than anything else. Then came the experience of the disappointing nature of such wealth. The prodigal, repentant, then said to his father, "Make me!" He had come to know that to be his father's son, was greater than to have his father's money.

Peter rejoiced because God's promises received made him a partaker of the divine nature. Jesus said to the returning disciples who rejoiced at their power over evil spirits, "Rejoice rather that your names are written in heaven." In other words, though power is good, to be fit for heaven is better.

If Christ had given money and health and magical power to everyone professedly accepting him, the whole world would have sought him as the multitude sought him after he fed them with the loaves and fishes. The real Christian knows that the greatest wealth is not money, but the opportunity to become Christlike—"partakers of the divine nature."

2. *Escape.* The "escape" philosophy of today is an attempt to get away from obligation and trouble. The attitude of these "escapists" is well expressed by the words of the psalmist, "Oh that I had wings like a dove! for then I would fly away, and be at rest."

The escape which Christ promises is not of that sort. He says we must take our cross, but he promises escape from the lusts that pull the soul down.

The Inspiration of God's Promises

The inspiration of the great promises of God is that we can have a growing life, not a dwindling, shrinking, narrowing existence. And because of this we should be sure to be diligent. Can you be said to be diligent in your effort really to receive God's best? Note the process:

"Add to your faith virtue." The word "virtue" here means "valor" or "courage." This word is used in the inscription on the famous "Lion of Lucerne," which translated into English, reads: "To the faith and courage of the Swiss." It takes courage to be zealous for your faith in Christ.

"And to virtue knowledge." This is not a blind courage, where we rush in, but a courage based on knowledge. "I know whom I have believed."

"And to knowledge temperance [self-control]." We must have power over power, to control our energy and effort in steady service for Christ, as the great dams control the water supply in the mountains instead of allowing it to be wasted in destructive freshets.

"And to temperance patience." This suggests a quiet, persistent quest for Christ and withal godliness, reaching out in true loving brotherhood. These are the fruits of Christ's promises, and they in turn bear fruit in Christlike character and a Christlike kingdom, both of which go on into eternity. Herein is the fulfillment of the exceeding great promises of God.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

To have assurance that one is standing on the promises of God is a source of inspiration and strength in the course of one's daily life. He who repents of his sins is standing on a promise of God—the promise of forgiveness. "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). He who commits his ways unto the Lord and follows him in personal consecration is standing on a promise of God—the promise of sustaining guidance. This promise is made very clear in Psalm 37. He who leaves an open grave confident that only the body of the loved one is dead, that the soul is alive with God, is standing on a promise of God—the promise of eternal life.

Developing the Idea

Sometimes we treat lightly the promises of God. In the eighteenth chapter of Genesis is the story of God's promise to Sarah and Abraham. "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." That was God's promise, but we are told that "Sarah laughed." That was the way she greeted God's promise. And today men and women often turn aside the claims and gifts of religion by a flippant attitude.

"Sarah laughed." At that point, Sarah would have made a good modern. We Americans think we can handle almost any situation with a wisecrack. We belittle religion with flippant irreverence. We make fun of the office of deacon. We use belittling words in reference to immersion. We joke about love and marriage. We pounce on a word like "globaloney." Certainly, Sarah was not the last person to try to shrug off the implications of religion with a laugh. We even treat the idea of immortality lightly. One way to treat the promises of a religion is to scoff at them as if they did not matter very much.

But we had better be reminded that God keeps his promises. He did with Sarah, and he will with us. If he says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," we can depend on God to keep that promise. If he says, "I will not fail thee, nor forsake thee," we can rest assured that he will keep that promise. The promises, like the compassions, of God fail not.

But trusting in the promises of God is not to be interpreted as leaving everything up to God. God will do his part; we must do ours. God had promised Moses, "Certainly I will be with thee," and so Moses rested on that promise as he led the children of Israel out of the bondage of Egypt. But one day he went too far. He left it all up to the Lord. To the people, he said, "Stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." But God said, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

Paul has an important word to say on this point. "And God is able to make all grace abound toward you" (2 Cor. 9:8). In other words, God is able to fulfill his promises. But here is why he does so—"that ye, always having all sufficiency in all things, may abound to every good work." There is the answer. God will supply our needs—so that we can be useful. Having God's promises, we must go onward—or, as Peter says, upward from faith to virtue, to knowledge, to temperance, to patience, to godliness, to brotherly kindness, to charity. In this life, says E. Stanley Jones, we must trust as if the whole thing depends on God, but we must work as if the whole thing depends on us. God's promises supply the foundation. We must erect the building of godly life and service on that foundation.

The story is told that David Livingstone was once warned not to enter a certain village where a particularly hostile tribe resided. Livingstone, however, knew these villagers needed the story of God's love as much as anyone else. So he opened his New Testament and read the promise of Jesus, "Lo, I am with you alway; even unto the end of the world." Closing his New Testament, he said to his friends, "Those are the words of a gentleman." And he went forward to that hostile village. In these difficult days, as Dr. Seasholes says, we may be forgiven confusion, but not complacency. We must strive to do our best for Christ. He may not always promise us victory in every situation. We may not win everyone we seek. We may not sense the answer to every prayer we utter. God does not promise these things. But if we try, one thing we can depend on—the promise of his presence, even unto the end.

Discussing the Lesson

1. List some of the outstanding promises of God. Which do you think should come first?

2. Discuss what it would mean to you to rest your life wholly on a particular promise of God.

3. What requirements must we fulfill in order to merit the promises of God?

4. Think of an illustration from life of each quality of character mentioned in Second Peter 1:5-7.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *"What God Hath Prepared"*

PRELUDE: "Melody in G," Matthews, or the hymn tune "A Child of the King"

CHORAL CALL TO WORSHIP: "O Come, Let Us Worship"

INVOCATION

HYMN OF PRAISE: "Awake, My Soul, in Joyful Lays"

A MORNING TEXT: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." *(1 Cor. 2:9.)*

HYMN: "Nearer, Still Nearer"

PRAYERS: To be offered briefly as the leader suggests the following:

For such spiritual vision as will enable us to see the far-off things as well as those near at hand.

For a deeper trust in the everlasting goodness of God the Father.

For a buoyant spirit brought about by a sure knowledge of faith's reward.

For humility before the fact of our great inheritance through Christ.

For a willingness to dedicate our lives to the tasks of the kingdom.

In closing: O Lord of all bounty and grace, grant unto us according to our need, and not according to our worth; show us thy loving countenance, and it sufficeth us. *Amen.*

HYMN RESPONSE: "I Know Whom I Have Believed"

SCANNING SOME PROMISES OF GOD:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." *(Matt. 11:28.)*

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." *(John 6:51.)*

"I will give unto him that is athirst of the fountain of the water of life freely." *(Rev. 21:6.)*

"If ye shall ask any thing in my name, I will do it." *(John 14:14.)*

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *(John 3:16).*

Closing Word: The promises of God stand above this present world like a beautiful rainbow of hope. It is in contrast to the storm clouds of our own uncertainty and imperfection. May it cause us to lift up our eyes in the remembrance that our redemption draweth nigh.

HYMN: "Standing on the Promises"

BENEDICTION: And now may the comforting words of God's covenant be our solace day by day. *Amen.*

POSTLUDE: "Polonaise Militaire," Chopin

LESSON 12 — JUNE 20

John Describes True Christians

1 John

1 John 2: 1-6; 3: 13-18; 4: 15-17

2: 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

3: 13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

4: 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

KEY VERSE: *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7*

TO BE READ EACH DAY

June 14. M. Abiding in Christ. 1 John 2: 1-11
June 15. T. Out of Death into Life. 1 John 3: 13-24
June 16. W. God Is Love. 1 John 4: 15-19
June 17. T. Sons of God. Romans 8: 12-17
June 18. F. Friends of Jesus. John 15: 12-19
June 19. S. The Christian Citizen. Psalm 15
June 20. S. The Christian's Inner Life. Philippians 4: 8-13

SCRIPTURE SAYS

By W. W. Adams

The Johannine writings consist of the Gospel of John, the three epistles of John, and the Apocalypse. Tradition has consistently claimed the apostle John as the author of these five books. In modern times the traditional view has been much disputed. No question of New Testament historical studies is more involved than this one.

For our present purpose one conclusion can be given with assurance. The writer of the Fourth Gospel is the writer also on First John. This is agreed by nearly all scholars. Even an amateur can read the Fourth Gospel and First John and observe the similarities in ideas, words, and phrasing. If one cares to do so, one can go on through Second and Third John (to be studied next Sunday), then into Revelation. The three epistles will be seen to be close akin to one another, while the Revelation stands off to itself in nearly all particulars. But we are on reasonably safe ground in assuming that the apostle John, the beloved disciple, wrote First John, from which our Scripture passage is taken.

Since there is but this one lesson based on First John, we urge as usual the reading of the entire epistle. Note several facts. John had been most intimate with the Christ of whom he writes (1: 1-4). He combines simple language and style with deep convictions and a frank, blunt way of stating his message (see 1: 6-10 and elsewhere). He writes as a father to his spiritual children. John is old, for tradition places the date of this writing around A.D. 90. Note the phrase "little children" which occurs frequently in the epistle (2: 1, 12, etc.). The idea of "love" runs through the entire letter. I have tested many audiences regarding 1 John. Many church members cannot recall a single idea found in this epistle. Of those who do know anything about the epistle, nine out of ten will use the word "love" to characterize the message. Let the reader judge from reading the epistle, particularly from the third chapter, a part of which is in today's lesson, whether or not John's idea of "love" parallels our own. With John, love was no sentimental feeling, no mere emotion.

Another important fact is found in 5: 13. Here John states his purpose in writing the epistle (cf. the Gospel of John, 20: 30 f., for a similar statement of purpose for that book). He says that he writes these things in order that the readers, who are believers, may know that they have eternal life. Look closely at this purpose. It is not to win unbelievers to faith in Christ. The readers are already believers. But, one may ask, does not belief in Jesus Christ settle the matter? Is not faith with its accompaniment, the new birth, all the proof one needs that one has eternal life?

Now, one can face this question in either of two ways. One may face it theoretically, theologically, and argumentatively. Or one may face it as the Scriptures do—practically. Not that in the practical view there is no theology involved, nothing of value to the reason. Far from it! John has the true approach. In First John, he lays down a series of practical tests by which the believer can determine whether or not he has eternal life, whether or not his faith is vital. Note, for example, in 1: 5-10 the vast difference between professing Christianity, claiming to have fellowship with God, and proving that the claim is true. This sort of test gives us the clue to the entire epistle and leads us also directly to the lesson for today.

The phrase "true Christian" raises a question that the readers might discuss with profit. Are there any Christians except true ones? Are untrue or false Christians, Christians at all?

In the Scripture passage printed for this lesson, John describes true Christians with reference to three practical tests. We shall look at them in order. Such a study as is here proposed should prove profitable to us all.

With Reference to Sin (1 John 2:1-6)

These verses are in the midst of the discussion of the believer's attitude toward sin. The phrase "these things" refers specifically to 1: 5-10. The writer's purpose in giving this message is that we "sin not." Surely that is a worthy, timely purpose. A Holiness minister read those words to me once to prove that God expects us to live in this life without sin. We should not allow our theological bias to blind us to the plain fact that God has not only put before us the goal of sinlessness, but, as in this context, has done his best to equip us to achieve the desired end. "These things" have been written to help us not to sin.

Nor is that all that God has done for us in the matter of sin. "If any man sin"; the Greek indicates that very likely one will sin. Theorize and strive as we may, we shall do some sin. Is our case then hopeless? Not at all. "We have an advocate with the Father, Jesus Christ the righteous." He is there to plead our case. He is there, not because the Father is an ill-natured, obstinate judge, but because the Father is seeking a way to harmonize his love for sinners and his outraged moral nature and order.

Christ is in position to plead our case effectively. He has something to offer, a reason to plead our case. "He is the propitiation for our sins" and the sins of all men. As the Son of God, incarnate, self-given, crucified, buried and risen, he has satisfied all essentials in the Father's nature, purpose, and will. He has condemned, judged, and overcome sin. He has himself suffered the penalty of sin, the penalty that a holy God was compelled to exact. Having done this, he is in position to be advocate to the Father for all who recognize their sins, repent, confess, and put their trust in him.

This is great doctrine, great consolation. But now comes the practical test. How do we know that we know this Redeemer, this propitiating Saviour? "If we keep his commandments." Which commandments? Part of them or all of them? Some of the time or all the time? What are his commandments? Ask any group of Christians you please to name ten specific commandments of Christ and see what you get.

Who is a liar? In whom does the truth not find a home? The one who claims "to know him," to know the atoning Saviour, and yet does not keep his commandments. With this Scripture in mind, let the reader test his own claim to know Christ. Let him also see a part of the reason why there are so many weak churches.

In whom is God's love really perfected? In the one who keeps, practices, his word.

Is it enough to claim "to abide in him"? Does making that claim make it a fact? To make the profession is but to obligate oneself to walk as he walked. To walk how? According to one's own desires? No, "even as he walked." That is, read the record of Jesus' earthly life and teaching; then live according to that pattern and teaching.

With Reference to Others (1 John 3:13-18)

A believer can also test the quality of his faith and profession by his relations with others. The word "others," in this context, includes unbelievers and people in need.

1. *Unbelievers.* What does it mean when sinful men hate me? Basically it means that I am in some way interfering with their sin. The world loves its own. So said Jesus. He warned also that his disciples might expect hate from the world (cf. John 17). Now John says for us not to marvel, not to take it as unnatural, if the world hates us. We should take it, rather, as proof that we are on the other side, against wrong. Elsewhere we are told to rejoice in the hate and persecutions directed against us by evil men.

2. *The Brethren.* The test here put to my Christianity is not the world's attitude toward me, or my attitude toward the world, but my attitude toward and relation to my brethren. Do I love the brethren? If so, I am born again; I have passed out of death into life. We should magnify the Christian brotherhood. Spiritual death is clearly indicated by the absence of love for our brothers. Now, let us be frank with ourselves at this point. Do we love our brothers? Do we love them, regardless of color, culture, name, race, and geography? Hate is synonymous with murder. And any murderer is spiritually dead.

Does God love us? Yes? How do we know it to be true? Because he has said so, even in the Bible? No; the proof lies elsewhere. What has God done for us? In the person of his Son, he laid down his life for us. He met our total need, at the cost of his best. Because of that fact, we know he loves us. This fact then is confirmed by what he says.

Do we love others? The answer does not depend on what we say about it, but on what we do. "We ought to lay down our lives for the brethren." Take a simple illustration. Some brother is in need —physical need. I have what he needs, but I do not help him. I close my heart to his pleas. I do not share my goods with him. Does God's kind of love abide in me? The answer is, "Not at all." To say that I love him, is only lip religion—it is with the tongue, in words, but is not genuine. Love in truth is proved by deeds.

What are people's needs today? What are their physical needs? They already are Christian—they are my brothers. I cannot hide behind the usual idea that they need Christ. What they need are food, shelter, clothing. I could help them. Do I? Does not this prove whether or not my Christianity is true?

With Reference to Christ (1 John 4:15-17)

Who has fellowship with God? Who dwells with God? The one who confesses that Jesus is God's Son. The Scriptures teach that to confess Christ includes the whole life. We know that God loves us, for that is shown in his gift of his Son. When we dwell in love, when we act it, we dwell in God.

How is love perfected in us? What gives us boldness for the future? It is "herein"—in our living a life of love as this passage directs. We are "as he is . . . in this world." Love rooting itself in our very nature, just as God *is* love; so that with God we join in meeting all of people's needs.

Yes, John described true Christians. His description is clear and urgent. How do I stand in the face of these scriptural tests?

LESSON APPLIED

By Howard K. Williams

Somewhere on the shore of that beautiful little inland sea called Galilee, stood the restful village of Bethsaida, the home town of John. John's father was in the fishing business, a thriving business in that day. Caravans from Syria to Egypt passed through the town, bringing spices and cloth and other goods, and exchanging some of their merchandise for the tasty dried fish of Galilee. Strange characters from foreign lands must have interested the boy John as they came to do business with his father.

His family and friends were well connected. They traveled rather extensively for that day. Business trips often took them to Jerusalem, where John made friends through whom he gained access even into the house of Annas and Caiaphas on the night of Jesus' arrest. It was in Perea, a considerable distance from home, that John met Jesus that day and came back with him to Nazareth and to Cana where Jesus performed his first recorded miracle.

Then came those brief years with Jesus. What happy days John spent with him among the gentle hills of Galilee, on the sea in their picturesque little fishing boats, among the rugged moun-

tains of the north, and on the trip over to Perea and down to Jerusalem! He treasured certain special experiences with Jesus—in the silent room of death where Jesus spoke the word of life to the daughter of Jairus, on the Mount of Transfiguration along with James and Peter, in the upper room at the Last Supper, and with the others in Gethsemane on that fateful night. And he would never forget Jesus' charge to take care of his mother.

After the death and resurrection of Jesus, the record of the life of John is a mixture of fact and tradition. It is thought that John stayed around Jerusalem until Mary's death about A.D. 65. Thence it is supposed he went to Ephesus, where Paul had established an important church. Then came the exile on the Isle of Patmos where he wrote the book of Revelation. Released from exile, he returned to spend his remaining days in Ephesus, and died about the end of the century.

As we look back over this charming life, we see what Jesus can do with a person. In his early life, I have little doubt, John was a little overbearing and self-important. The easy conditions of his life and his father's importance in business would tend to give the son an undue sense of his own importance. That he was impatient is shown by his request for power from Jesus to strike with lightning those Samaritans who did not respond to Jesus' teachings. The desire to be first is shown in the mother's request that John and James should reign beside Jesus in his kingdom.

It was a far journey in character from those early days of self-importance to the latter days of meekness and of love. It was all the result of his decision to accept Jesus' invitation, "Come with me." A transformation will come about in the life of any person who accepts that invitation.

My Little Children

Youth is beautiful, with its vivacity and charm; but old age may be even more beautiful, having weathered life's storms and arrived at the height of the years victorious. I remember one day going to preach in a suburban church. It was a warm Sunday morning in summer and as I approached the church I saw on the lawn a class of young people being taught by a fine old man with white hair. That has been many years ago, but it still remains a choice picture on the walls of my memory. I can almost hear the teacher say, "My little children," as John says here.

So in this letter John looks on these Christians as belonging to him. He loves them. He knows them well. He knows their troubles and their ambitions. They are his spiritual offspring. He tells them that what he has to say is a matter not of hearsay, but of experience (John 1: 1-4). He writes about things he has seen and heard with his own eyes and ears, things he is absolutely sure of. He says something like this:

"My little children, I am writing you that you sin not. Stay away from sin. I know it is hard and sometimes you will fail and fall; but even then we have One who understands and loves and forgives."

Read these verses carefully. We do not have to understand the theory of propitiation or atonement any more than a sailor understands all the laws of physics. All we need to know is that by taking Christ truly into our life we may receive forgiveness of sin, as the sailor needs only to know that if he sets his sails at a certain angle the wind will carry him to his destination.

What is your attitude toward younger Christians? The best proof that we are Christians is that we love to try to keep all the commands of Christ.

My Brethren

Most of us have favorite ways of expressing ourselves. Sometimes certain slang expressions become a fad. I remember a professor who would constantly interject in his teaching the phrase, "See the point?" So that he became known to the students, as "Professor See-the-Point." I know a person who answers almost all questions by saying, "Definitely." Now, one could almost guess who wrote the Gospel of John and the letters of John by the constant repetition of the words "truth," "light," and "love." These were favorite words with John. Underline the word "love" all the way through and see the different complexion of the printed page! It was this love in John's heart that formed the basis of his idea of brotherhood. He did not try to lord it over others because he had walked with Jesus in the flesh while they had not. They were his brothers, and together they were walking now with Jesus in spirit. So he talks to them as brothers. And he judges our knowledge of life in Christ upon our love for our brethren. He even goes so far as to say that anyone who does not love his Christian brother, but hates him, is really a murderer and is dead spiritually.

And yet I wonder whether the world has seen greater atrocities than those committed by men who called themselves Christians, but who killed and persecuted other Christians because they differed in doctrine. Witness the Inquisition of the Middle Ages, and the hatreds, and jealousies that exist even today. If our love of God is measured by our love for the fellow members of even our own church, would it rate high or low?

The sort of love we must have is manifested in Jesus "who laid down his life for us" (1 John 3: 16). The expression of our love is shown by the way we act toward those less fortunate than ourselves (vs. 17). Here is the task which calls for all our Christian manhood and womanhood, to love in word, deed, and truth; to be brethren.

My Father

No one can truly feel a spiritual, fatherly love for others, as John did, nor have a truly loving spirit toward his fellow man, as John advocates, unless he realizes that God is his loving Father. Note how John interweaves men's love for one another with men's love for God and God's love for men. Nowhere is this thought more beautifully expressed than in 1 John 3: 1-10. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

There is no greater cause for assurance of forgiveness for sin, and of present help and future blessedness, than in the absolute faith that God is our Father, our loving Father. Such a conviction gives us boldness to approach the great unknowns of life and the great unknown of death; and as we trust in him, nothing can snatch us from our Father's hand.

There is a story of a country doctor who was called to visit a patient on a terrifically stormy night. He took his dog with him and made the animal stay outside while he attended his patient. He found the man very ill and very much afraid of death. As the man spoke fearfully of death, the doctor went to the door, opened it, and whistled. In a moment his dog came bounding joyously into the warm room and danced about his master.

Then the doctor turned to his patient and said, "You see my dog! This is the first time he has ever been in this house. Yet when I called him, you see how joyously he responded and how contented he is. He is not afraid at all, because I am here. Now, my friend, that is how it ought to be with us and God. When he calls I shall not be at all afraid, even though I have never gone through death's door before, because I shall be with my Father. I am simply going into my Father's home."

Jesus taught men to pray, "Our Father." What a world of solace and hope and assurance and joy lies in those words, when they truly express our relationship with God!

My children — my b r e t h r e n — my Father! My love for those who have not known Christ as long as I have, for all my fellow travelers along life's way, and for my loving heavenly Father—this is the test of the Christian life.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Some things cannot be defined adequately with words. To be understood, they must be made incarnate in life. *Love* is like that. *Home* is like that. *Faith* is like that. The word "Christian" is like that. Its definition cannot be written out; it has to be lived out. Redemption through love could not be grasped so long as it was just a reasoned argument on the part of religious thinkers. It had to be wrought out in vicarious suffering on a cross before it could be real to men. What, then, is involved in living out our definition of the word "Christian"? How can we be sure that we are on the right track?

Developing the Idea

It is very easy to say some things that a Christian is not. A Christian is not a perfect person. If he were, there would be no Christians. Even Jesus, in whom was no sin, refused to apply the tribute of perfect goodness to his own earthly career. "Why callest thou me good?" he asked; "none is good, save one, that is, God" (Luke 18: 19). So a Christian is one who, conscious of his vast imperfections and shortcomings, trusts God to help him overcome them.

Neither is a Christian one who thinks exactly the same about the Christian life as every other Christian. There is no such person, nor can there ever be. Martin Niemöller is recognized as one of the great Christians of our day. Yet not everyone agrees with his ideas of what a Christian should do and think in time of war. Captain of a German U-boat in the First World War, he has languished in a Nazi concentration camp during the Second. Following the dictates of a sensitive Christian conscience, he has put Christ first, even at the cost of his personal freedom, insisting that Christ, not Hitler, has first claim on his life.

One way of getting at the problem of who is a Christian is to say that a Christian is one who is willing for Christ to live his life in him. The apostle Paul said, "To me to live is Christ" (Phil. 1: 21). He said also, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20).

But what evidence have we that Christ lives in us? If we are being transformed from self to thoughts of others, from hate to love, then surely the Spirit of Christ is at work in our lives. Madame Chiang Kai-shek is one of the outstanding Christian leaders in the world today. If any country has suffered because of the war, hers has. Thousands upon thousands of her countrymen have suffered hunger and starvation, separation from loved ones, and all sorts of torture. Their bodies have been violated and their homes looted. If anyone in the world has a right to hate, that person is the wife of China's generalissimo. Yet as she spoke in Madison Square Garden during her visit to the United States, she said, "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us, and remember only the lesson gained thereby." Only the indwelling Spirit of Christ could make a person speak like that after seeing what Madame Chiang Kai-shek has seen. Yes, a Christian is one in whom Christ lives through the voluntary welcome of that individual, and its evidence is a life led along the path from hate to love, from self to others, from love of the world to love of God. In a true Christian, a constant miracle is taking place—the miracle of a transformed life, until one is what the Bible says he is, "a new creature" (2 Cor. 5: 17).

There is a legend that a famous chemist was given a silver cup in recognition of his services. A careless assistant knocked it into a crucible of acid which soon dissolved it. But the chemist knew what to do. Into the solution he poured the proper chemicals, and the silver molecules were again liberated and fell to the bottom as a precipitate. The rest of the solution was drawn off. And with the reclaimed silver a new cup was made. The same silver, but a new cup.

So God has placed us in our present world. We do get immersed in worldly pursuits and often our best selves dissolve in association with sinful elements. Yet into the world God has poured the love of Christ, which has power to liberate us from the tyranny of sin. As the dross is poured off through repentance and faith, God can take over liberated spirits and make us into new creatures. The same person, but a new purpose has claimed our lives, so that we say, "Henceforth, I live; yet not I, but Christ liveth in me." That is being a Christian.

Discussing the Lesson

1. Who do you think are the outstanding Christians today? Why do you think so?

2. Is it possible for a person to believe the right things about Christ and yet not have the mind of Christ?

3. What part of this lesson helped you the most?

4. In the light of your discussion of this lesson, frame a definition of a true Christian.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *The 100 Per Cent Club*

PRELUDE: "More About Jesus"

INVITATION TO WORSHIP

Leader: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

Response: "For his anger endureth but a moment; in his favour is life." *(Ps. 30: 4-5.)*

INVOCATION: Lord's Prayer *(in unison)*

HYMN: "Come Thou Fount"

WORD OF DIRECTION: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." *(Matt. 10: 37-38.)*

HYMN: "Who Is on the Lord's Side?"

PRAYER: "O Father, who didst send thy Son to die upon the cross that he might draw all men unto thee, have mercy upon thy sinful servants, and draw them closer to thyself through the power of the cross. We would be drawn nearer to thee in faith, learning to know better the precious teaching of the cross. We would be drawn nearer to thee in love, loving thee better for thy love to us. In Jesus' name. Amen."

PRAYER RESPONSE:

"I hear the Saviour say,
'Thy strength indeed is small,
Child of weakness, watch and pray,
Find in me thine all in all.'"

NEW TESTAMENT LESSON: *Revelation 3: 14-21*

THOUGHTS ON THE THEME: We hear a great deal about 100 per centers these days. Hundred per cent Americans, 100 per cent patriots, 100 per cent this and 100 per cent that. Why not the same emphasis on Christianity? What would a 100 per cent Christian be like? Probably he would be something like Paul the apostle, and like John the beloved disciple, and like the restored Peter.

Someone has said that "the world has yet to see what God can do through a man who will dedicate himself completely to the service of his Lord."

Who will be the first member of the 100 Per Cent Christian Club?

HYMN: "Take My Life and Let It Be"

BENEDICTION: "Let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful."

"Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you." *Amen. (Col. 3: 15; 2 Cor. 13: 11. ASV.)*

LESSON 13 — JUNE 27

John's Counsel to Christians

2 John and 3 John

2 John 4-11

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

3 John 5: 12

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

KEY VERSE: *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2*

TO BE READ EACH DAY

June 21. M. Observing the Commandments. 2 John 4-11
June 22. T. Walking in Truth. 3 John 1-12
June 23. W. Jesus Counsels Love. Matthew 5: 38-48
June 24. T. Counsel to Godliness. 1 Timothy 6: 6-12
June 25. F. Building a Life. 1 Corinthians 3: 10-17
June 26. S. Building for Eternity. Jude 17-26
June 27. S. Longing for God's Commandments. Psalm 119: 129-136

SCRIPTURE SAYS

By W. W. Adams

Second and Third John are the two shortest books in the New Testament. Regarding their authorship there is little to be added to what was said of First John. The writer of First John can be accepted as the author of these two epistles. Tradition declares that writer to have been the apostle John. To deny this, leaves us without any known author. In the Gospel, the writer calls himself "the disciple whom Jesus loved." In First John there is no descriptive word of any kind, unless it be found in the phrase "my little children." And that of course is not specific. In Second John, he calls himself "the elder," and his readers "the elect lady and her children." Neither of these designations is definite. The "elder" could be John the apostle or any other well-known and trusted church leader.

If the "elect lady" refers to one individual, as some scholars hold, we do not know her apart from this letter. Most likely the elect lady has reference to a church, the members being "her children." She is saluted by "the children of thy elect sister" (vs. 13), apparently another church. Obedience and disobedience are the two words that lead straight to the heart of this intimate and very helpful letter.

In Third John the writer again calls himself "the elder." His reader is Gaius. Whether this was the Gaius mentioned in Paul's writings (Rom. 16: 23; 1 Cor. 1: 14; Acts 20: 4) cannot be determined and the matter is unimportant. Third John really sounds like a letter to one person. Yet here also the church is in the picture (vs. 9). In each case we find vital questions of doctrine presented in a practical fashion.

Obedience and Disobedience (2 John 4-11)

1. *Walking in Truth (vs. 4).* The idea of obedience comes before us in the first verse in our printed Scripture passage. The writer is exceedingly happy, filled with joy. "I rejoiced greatly." We know the occasion or basis. John had found some of the elect lady's children "walking in the truth." Remember that in the Scriptures "walking" means "living"; it refers to conduct. The Father was the source, the giver of the truth. He gave us the truth in an authoritative way. It came to us and we received it as a commandment. Now John has learned that a group of Christians are living as they were instructed to live. That would bring true joy to any sincere Christian leader.

2. *Loving One Another (vss. 5-6).* John builds his appeal into the atmosphere of the obedience already noted. "And now"—what follows is closely tied to what has gone before. He says, in effect, "I am not giving you something new. It is not new to me or to you. You already know it in idea and in experience. It is an old idea. It has been ours from the beginning of God's self-revelation to us—'from the beginning.' Now my message to you, my appeal is, that you love one another" (cf. 1 John 3: 11; John 13: 34 f.).

Now, what is this love that we have been commanded to possess and to practice from the beginning? Of what does it consist? How can we have it, live it? By what test can I determine whether or not I have it? "That we walk [live] after [according to] his commandments." Here we are once more right back in Christ's commandments, his authoritative instructions. This is a disappointment to some people. They want love to be something more romantic, more emotional, more thrilling, more mystical than what we have here. It is, in a way, a dull grind to have to read the Gospel records, to list and to study Christ's commandments as given in them,

and then to have to go about the difficult task of living them and practicing them in daily life situations.

But let this be put into emphatic words. With our Bibles open, we cannot divorce love from life. According to the plain, full instructions given to us by our Lord, love is the essence of life. One can readily see here that much which is called love is really something else.

3. *Living the Doctrines (vss. 7-11).* "Many deceivers" had entered into the world of John's day. In this case they were Gnostics—people who denied the reality of the Son's incarnation. They denied that "Jesus Christ is come in the flesh." The Docetic Gnostics taught that Christ only seemed to have a body. The Cerinthian Gnostics separated the human Jesus from the Christ. The Christ, they said, came upon the human Jesus at his baptism and left him on the cross, when he said, "Why hast thou forsaken me?" John says in plainest words that such people are deceivers and antichrists.

John warns his readers to beware, to keep awake. "Look to yourselves," keep your eyes open. Note the expression, "things which we have wrought." Much hard labor lay behind when John wrote this message. Now, if they should be deceived and turn their backs upon Christ, they would lose the value of those labors. So they were to keep alert. In that way they would not lose that labor, but would receive a full reward.

How important is this question of living the true doctrine? To transgress, to go ahead in one's own selfish way, disregarding the truth and not abiding in Christ's doctrine, is to prove that we "have not God." We may claim to have him, but the proof lies only in our relation to his doctrine. On the positive side, to abide in Christ's doctrine, to obey his commandments, is to prove that we have both the Father and the Son, and to know eternal life.

Is it enough to live the doctrine ourselves? What of those who practice and teach wrong doctrines? Suppose someone came to you, some traveling preacher or missionary, who did not have Christ's doctrine; what should you do? Should you encourage and help him? No; do not receive him into your home. Nor should you bid him Godspeed. To do so would be to share in his evil works. How shall we balance this instruction regarding heretics and the other Scripture verses that caution us to love all men and to seek to win them? It is not an easy matter. Many believers have carelessly encouraged the teachers of false doctrines. But others have used this Scripture passage as justification for an utterly unchristian attitude toward those who are the victims of error.

Helpers and Hinderers (3 John 5-12)

This passage of Scripture is not difficult to understand. It consists of three simple discussions, centered around three persons. We have two helpers and one hinderer. In our day it is none too easy to decide who is the hinderer and who is the helper.

1. *Gaius the Helper (vss. 5-8).* There were traveling missionaries in the land. Like Paul in many instances, they took "nothing of the Gentiles." They preached gratis—earning their own living or receiving it from enlightened Christians. Gaius had helped these missionaries in the true Christian spirit.

Now, John does two things with reference to Gaius and the missionaries. First, he commends him for faithful service already rendered. John writes after this fashion: "In what you are doing for these brethren, these strangers, you are doing a faithful work. I commend you for it. Especially since you do these things only from Christian love—these people are strangers except in Christ."

These missionaries, benefited by Gaius, had reported his faithful service to the entire church — "before the church." That is perhaps how John knew of the matter.

Second, John exhorts Gaius to do still more of the same type of service. "If thou bring forward [these men] on their journey after a godly sort, thou shalt do well." I commend you for what you have done and charge you to continue the good work. These men are trusting Christ's true followers to see them through. "For his name's sake they went forth, taking nothing of the Gentiles." Because we belong to Christ, sharing his grace and his work, and because these missionaries are serving on faith in his name, "we therefore ought to receive such." And what is the practical purpose in view here? Not merely that sinners shall be won to Christ and that the missionaries shall have food and lodging, but that we may be conjoined workers with the truth.

2. *Diotrephes the Hinderer (vss. 9-10).* John had sent a written message to this church. But in that church there was a domineering boss. His name was Diotrephes. His first characteristic was loving the place of pre-eminence. The Greek is all one word—"the loving-to-be-first one." We have all seen such people, for they did not all die in the first century. Of course, no one of us would confess to being a Diotrephes!

This Diotrephes refused John's message. He thereby refused John himself. So John interpreted it, and he is not going to let this treatment of himself pass. If he should visit that church, he would call to remembrance exactly what Diotrephes had done. But what had he done? It is worthy of a little closer look.

(1) He spoke against us with wicked words. Literally, babbling, accusing us falsely, with evil words. That by a church member, a church leader!

(2) He would not receive the brethren. Not content with maligning John, he refused to let the traveling preachers come into the church.

(3) Other church members who wished to receive and help the preachers were not allowed to do so. Diotrephes forbade it, and if they persisted in their desire, he turned them out of the church.

3. *Demetrius the Helper (vss. 11-12).* Always imitate (follow) the good, never the evil. Put to yourself this practical test: "Have I seen God? Do I really know him? Do I possess him? Am I of him? Do I draw my ideas and my life from him?" The answer is not complicated. Do I regularly do the evil or the good? That gives the answer.

Demetrius is the type of Christian to imitate. All men who knew him testified to his goodness. That was indeed a worthy reputation for a Christian. And the truth itself commended Demetrius. He was the truth personified. His life was filled with the Holy Spirit, the Spirit of truth. John joined with other men and with the truth in commending Demetrius. The readers of his letter could verify the truth in the matter.

Helper or hinderer! Which am I?

LESSON APPLIED

By Howard K. Williams

Today we close the quarter's lessons on the "Life and Letters of Peter and of John." It would be interesting for you to go over in your mind the lessons of this quarter and see how much you have learned. Take the list of topics and try to recall the lesson of each. This review would also be helpful to your class. John's practical counsel to Christians in this lesson makes a fitting climax to the entire quarter's work.

The second letter is addressed to "the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth." The third letter is addressed "unto the wellbeloved Gaius, whom I love in the truth." So we have here two personal letters clearly exhibiting the beauty of truly Christian fellowship.

In last week's lesson I suggested that you underline the word love. I suggest that in these letters under discussion today you underline "truth."

"Love in the Truth"

These words occur in Second John 1 and in Third John 1. They signify a

high type of relationship between John and the "elect lady," and between John and Gaius. "Like attracts like." "Birds of a feather flock together." "You can tell a man by the company he keeps." "There is honor among thieves." All of these adages indicate various levels of friendship. There are friendships in hate, as, for example, the German, Italian and Japanese nations at the present time. They do not love each other; but they hate others more than they hate one another for the moment; so they call themselves friends, friends with the common quality of hate.

There are "friends in sensuality." Such so-called friendships have as their common factor the exploitation of their own sensual desires of one sort or another.

John and these recipients of his letters were friends "in the truth" as revealed in Jesus. Such is far and away the richest, finest type of friendship. How many such friends have you? Where are you most likely to find such friendships? Only such love as is founded in the truth as it is in Jesus is a safe basis for any friendship in any avenue of life—home, church, social, industrial, international. Work this thought out in detail.

"For the Truth's Sake"

Motive is the principal quality of any action. Dr. Oliver, the psychiatrist, says that when the judge sends criminals to him for examination, his chief purpose is to find out why the culprit had committed the deed. The motive determines largely the value of an action. Suppose a man knocks another man down. Our judgment of his act depends upon why he did it. If he did it to rob the man, the act is cowardly and dishonest. If he did it to save a life, the act may be heroic. This goes for all our actions. John writes this letter and reckons his friends on the basis of truth and for truth's sake.

Why do you go to church? For truth's sake, or is there some other reason you have? Why do you associate with a certain person? Is it for truth's sake? Why do you do certain things? For truth's sake? Here is a question which must be answered in truth, or our lives will be based on the insecure foundation of a lie.

"Walking in Truth"

John greatly rejoices that the influence of this "elect lady" had had its effect on her children, for he had found them "walking in truth." How proud a good parent is to see his children growing up with fine Christian principles! But how can children have such principles unless they be taught? And how can they be taught unless there is a teacher? And how can there be a teacher of religion unless there is a church? And how can there be a church unless there are church members?

Yet, how few people in the world join the church! And how few people who join the church really support it, either in attendance, in money, in interest, in prayer, or in life! It is a notorious and horrible fact that of the few in all the world joining the church, only about one-fifth are any real good to the church.

An old legend tells of a minnow and a young crab forming a friendship. The young crab admired the graceful swimming of the minnow, and the minnow as an act of friendship undertook to teach the crab to swim ahead instead of with sidelong gait. They tried for several days. After each lesson the crab seemed to have made a little progress, but then he would go back to join his parents and forget all that he had learned. The next day he would come sidling along as usual, and the minnow finally gave it up as a hopeless task.

I know how that minnow must have felt. It is terribly discouraging to try to teach religion to the children of parents who have no more spiritual ambition than the bricks in the street. If the parent insists on saying, "I ain't got no clothes," the children will say "ain't" in spite of hours of instruction in school. What can a Sunday school teacher do against the godless atmosphere of a home? But thanks be to God that not all parents are like that! If your child should do what you do, would you be satisfied?

"This is love, that we walk after his commandments." This shows more love than all the other gifts an older person can give—to show the young by *example* how to walk in the truth.

Deceivers

John was alarmed that many "deceivers" are at work in the world. He was afraid that they might mislead the Christians whose welfare he had at heart. This was no idle fear. And it would be as justifiable today as it was then. In the church and out of the church there are those who twist falsehood so that it is made to look like truth, or twist the truth so that it is made to look like falsehood.

I came across just such a twisting of truth in a book about the Sermon on the Mount. The author writes in this fashion of the baptism of a girl, which he says he witnessed: "She was plunged backward into the water, buried in it, and it ran into her nose until it filled her mouth and throat, and she came up blinded and strangling and gasping and frightened nearly to death. . . . Then the minister led her out slowly, . . . looking for all the world like a half-drowned rat."

The author of that book claims to be explaining the teachings of Christ; yet he argues against baptism by immersion! I have baptized many hundreds and never have had an experience such as he says he witnessed. Yet he tries to make a command of Jesus appear ridiculous by citing a single case in which the ordinance was not properly administered! John says, "If there come any unto you and bring not this doctrine [that is, that of the truth], receive him not."

Hospitality and fellowship are good, but they are not for those who deny the truth as it is in Jesus.

Fellow Workers for the Truth

John had lived long enough to value fellowship in the truth. If deceivers make bad companions and lead people from the truth, people who live the truth make good companions and help others to follow the truth. Herein lies the great value of the church and of constant fellowship in the meetings of the church. It is scientifically untrue, even ridiculous, to maintain that a person can be just as good without the church as within the church.

Examples of Truth and Untruth

John closes his letter with two examples, Diotrephes and Demetrius. Diotrephes was a member of the church and was so jealous lest he should be overshadowed by the old apostle John that he would not receive him. He is typical of many who name the name of Christ. They are so afraid that their efforts will not be sufficiently recognized that they would keep the truth from others rather than have them learn it from someone else. In church work we must be very careful not to put ourselves into such prominence that Christ is hidden. We do love pre-eminence, even as Diotrephes.

On the other hand, John mentions Demetrius as one so anxious to do good that he entirely forgets himself; but people did not forget him, for he "hath good report of all men."

I think we do not need to worry much about recognition. Jesus said that when a person does good to be seen of men, he gets his reward. That is, he *is* seen of men. That is what he wanted. When a person does good for Jesus' sake, his gifts may not be seen; one hand may not know what the other does. But he is seen of God and feels God's presence and approval.

The summation of the whole lesson, and the whole series of lessons, I take it, is something like this: Any Christian anywhere at any time must live in the consciousness of God's presence, with the desire to please God and not to be seen of men. The Christian life is a life that must start within and work its way out. It is life in Christ working its way outward toward men and upward toward God.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

The very cynical story is told of a man who, during a football game, was overheard to remark, "I never saw such blocking and interference in my life outside a Christian church." As we have said, the story is a cynical one, but there is just enough truth in it to make it sting. After all, the church is made up of people—some very fine people; some, we must admit, hypocrites; but, on the whole, people who average considerably higher in good character and conduct than any group of comparable size outside the church.

Developing the Idea

Why is there so much hindering in the church? John points out two major reasons in the Scripture passage for today. For one thing, too few people in the church have had a vital, transforming Christian experience. Too few people have come into the church because of the life-changing conviction that their lives have been laid hold of by God's power. Ask a group of members why they became members of the church, and find how few of them were motivated by an out-and-out surrender to God's holy will. Many people become church members for very little better reason than that doing so is expected of good people. Or they become members because their parents expected them to, or because they are swept along with others by an emotional appeal that failed to make them face up to the stern necessity of repentance and reliance on God's power for victory in personal Christian living.

Fortunately, the Christian experience is not limited to a single point of time. So we do not need to rely on isolated experiences of God's response to our need. Again and again the church calls us back to the privilege of opening our hearts to God's call. People who have known Christ once, but somehow failed to keep in vital touch with him, become —to use a good, old-fashioned word— backsliders. One of the greatest hindrances any church faces is the number of people on its rolls who penalize the whole church by insisting that they be called members, but who do nothing to support its ministry. Such members are the church's chief hinderers. They need to be won back to the church and to the Christ whom they profess to serve.

Another major hindrance to the church's program, says John, is pride. In churches today are people like Diotrephes, who "loveth to have the preeminence among them." Pride and jealousies can raise their ugly heads even in church groups. It is not an accident that covenants used in Baptist churches generally include a promise to refrain from backbiting. How often people, even Christians, try to build themselves up by running other people down! That old demon pride—how it does get in the way!

What is the solution of this problem? How can we make people helpers instead of hinderers? Sometimes the answer is a very practical step. We need to ask people to do something. It is surprising how many people there are in the church who are just waiting to be asked to serve. They want to be useful—they have the ability to do a real job—but they are timid about offering their services; or they do not know where they can fit in best; or they are too busy to think of offering themselves. "Nobody asked me," is the reason that many people give for not being helpers.

Another answer is to make plain to people that one of the main reasons for becoming church members is that the church offers the means of getting Christ's work done in the world. One man cannot do it alone. Even Christ needed disciples—and needs them still. To want Christianity to prevail—even to pray that it might prevail—but to do nothing to afford an effective channel through which it can be propagated, is mere wishful thinking. The church is that channel. What other channel is there? The church is the one established institution in the world for arousing people to the claim of God on their lives and on nations. Either the church gets it done, or it does not get done. A spirit needs a body to express itself—even the spirit of Christ in the world today. The church is that body. The Bible says so. We know it to be true. Then let us call on people to be *his* hands, *his* feet, *his* voice, *his* heart of compassion, in the service of a needy and bleeding world.

Discussing the Lesson

1. Whom would you list as chief offenders in the hinderers' column? Consider the following list. Discuss and add to it.

(1) People who refuse to move their letters, or who keep them in trunks.

(2) People who live in the past, and say, "We never did it that way before."

(3) People who are not averse to a little "harmless" gossip.

(4) People who wear their feelings on their sleeves.

(5) People who will not play unless they make the rules.

(6) People who talk a good religion, but are not around when there is work to do.

2. In what ways can the church challenge men to be helpers for the kingdom? What incentives can it offer?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Flying in Formation*

CALL TO WORSHIP: *(Sing in unison.)*
"Holy, holy, holy, Lord God Almighty!
All thy works shall praise Thy name in earth, and sky, and sea;
Holy, holy, holy, Lord God Almighty!
God in three persons, blessed Trinity!"

INVOCATION: Hear the prayers of thy people, Lord, and break to us the living bread that we may hunger no more; and pour out to us the living water that we may thirst no more. *Amen.*

SCRIPTURE: *Psalm 1. (One class or group may read vss. 1-3, a second group vss. 4-5, and the entire school vs. 6.)*

HYMN RESPONSE: "How Precious Is the Book Divine" or "Lord, I Hear of Showers of Blessing"

PRAYERS: *(After a quiet selection by the pianist, the leader may ask for the prayers assigned, and also for spontaneous sentence prayers.)*

1. Help us not to go before Thee, our Father, in our presumption, but may we rather hold back until we see thy banner in the lead. *Amen.*

2. May we learn to consider our souls, O Lord, even more carefully than we do our bodies that we may prosper spiritually. *Amen.*

3. God of grace, teach us to be more patient in the building of our lives. We would add line to line, precept to precept, here a little and there a little, until we have grown in the knowledge of Jesus. *Amen.*

HYMN: "Hear Our Prayer, O Lord"

COMMENT ON THE THEME: Bill Brown was one of the best flyers at X field. He was especially good in formation flying. He kept his position perfectly and never allowed his plane to get ahead of his leader's. When the commandant wished to impress visitors, he always included Bill Brown in his selection of men to make up his "V." When interviewed, Bill would pass off his excellence by saying that the safety of all depended on the leader, and he was merely safeguarding his own life by keeping his place.

But when Bill was on a furlough or a week-end leave, it was a different story. Bill forgot that he had a Divine Leader whom he should obey. He let his bodily desires and his eagerness for fun pull him out of line.

Perhaps Bill did not understand that he was breaking formation, and that he could not expect to live peacefully and well unless he kept himself under control.

CLOSING HYMN: "I Was a Wandering Sheep" or "Jesus, Saviour, Pilot Me"

BENEDICTION

The Book Browser

This month the Browser lists five books that realistically and courageously face the problems of today and tomorrow

FROM the presses of America's great publishing houses comes a steady stream of new books dealing with contemporary events, the battles and the campaigns, the official pronouncements and the political maneuvers, which will determine the outcome of the titanic struggle in which the nations of the world are now engaged. But there are being published other books, fewer in number perhaps, but possibly of greater significance, because they are more than a glorified reporting of the day's news. Some of them seek to discern "the shape of things to come," and others of them, by their encouragement of clear thinking and their emphasis upon Christian principles, seek to lay a foundation of understanding and fair play which will insure peace in the world that is to be. To name one such book, there is:

■ *A Basis for the Peace to Come.*[1] This worth-while book contains the Merrick-McDowell Lectures, delivered recently at Ohio Wesleyan University. The authoritative character and wide scope of this book will be perceived as soon as the names of the speakers are mentioned and the subjects of their addresses given. They are: Francis J. McConnell, "The Church Must Face It"; John Foster Dulles, "Toward World Order"; William Paton, "The Ecumenical Church and World Order"; Leo Pasvolsky, "The Problem of Economic Peace after the War"; Hu Shih, "Factors Necessary for a Durable Peace in the Pacific Area: a Chinese View"; C. J. Hambro, "Some Problems of World Organization." Introducing each lecture is a brief biographical sketch of the speaker. The foreword is by Bradford S. Abernethy, Secretary of the Commission to Study the Bases of a Just and Durable Peace.

Considered as a whole, one finds in this book an admirable presentation of the best contemporary thought on the vitally important topics discussed. The book, therefore, may be read with profit by both ministers and laymen.

■ Equally timely and welcome in this connection is *This Freedom—Whence?*[2] by J. Wesley Bready. This work—an abridgment and revision of an earlier volume entitled *England: Before and After Wesley*—is especially valuable because of its historical method and philosophical insight.

Freedom, as Anglo-Saxon peoples know it, is being challenged to the death by the onslaughts of a new paganism. Dr. Bready first inquires whence this freedom came which British and American peoples have achieved and which they are not willing to surrender. Did it come from battlefields, legislative halls and educational institutions, as most historians would seem to indicate? Or did it come, for the most part, from the labors of Christian statesmen, reformers, philanthropists and evangelists, as Dr. Bready contends? To read this scholarly, stimulating volume is to find the answer. Our freedom is rooted in the deep soil of the Christian faith; it springs from the labors of John Wesley, George Whitefield, Lord Shaftesbury, Jonathan Edwards and others, who gave to the world the great evangelical awakening of the eighteenth century.

The author, an able historian, has spent many years of research in this fruitful field of study. He knows the facts, what those facts mean, and how to express them in excellent literary style. The result is a volume of unusual historical and literary worth.

■ *Where Are the People?*[3] is the work of one of our successful Baptist pastors, Dr. Sidney W. Powell, of the First Baptist Church, St. Paul, Minn. In this book he is at his best. It will not do, he declares, for the church to wait for people to come to its services. The Christian gospel, as well as the urgency of the world situation, demands that the church shall go to the people and win them where they are. How this may be done is the central theme of his book. Dr. Powell sets forth practical, up-to-the-minute methods of reaching men and women with the gospel. His book, as a whole, makes profitable and highly interesting reading by reason of its entertaining style and its wealth of illustrations drawn from his pastoral experience.

■ The last week of Jesus' earthly life continues as an inexhaustible source of spiritual inspiration and power. With such themes as the betrayal and arrest of Jesus, the treachery of his enemies, the weakness of his disciples, the tragedy of the crucifixion and the glorious victory of the resurrection, this period in the experience of the Master could hardly be otherwise. Under the attractive title *The Purpose and the Hour,*[4] Dr. George Arthur Clarke, pastor of the First Baptist Church, Malden, Mass., has given us fifteen thoughtful and helpful sermons which he has preached to his congregation. Not only during the Easter season, but throughout the year, these sermons will give courage and hope to all who read them. The author uses many apt illustrations, and he writes in an attractive, readable style.

■ Emerson defined a good book as one that put him in a working mood. By this standard, not to mention any other, *Preaching from the Prophets,*[5] by Kyle M. Yates, is indeed a good book. The chapters, which are the product of hard work, are arranged for the reader who is in a working mood. "The Background," "The Man of God," "The Book," "Preaching Values," and titles of a similar character, are used throughout. The great spirits of ancient Israel are made our contemporaries. First we see them in their own day and generation, and then we see them in ours.

Dr. Yates, now pastor of the Walnut Street Baptist Church, Louisville, Ky., was for twenty years a teacher in the Southern Baptist Theological Seminary. Out of a rich scholarship and a deep spiritual experience he writes on the great preaching themes which the prophetic messages contain. Indeed, the book both "teaches" and "preaches" to a very happy and satisfying degree.

Preachers who want to preach the writings of the prophets—and what preacher does not want to in these perplexing days?—will find this volume a reliable and inspiring guide. And laymen will find in this book an intensely interesting introduction to a part of the Bible too little known.

Obediently yours,

B. BROWSER

Books Reviewed

[1] *A Basis for the Peace to Come.* Lectures by McConnell, Dulles, Paton, Pasvolsky, Hu Shih, Hambro. Abingdon-Cokesbury Press, 1942. 152 pages. Price, $1.00.

[2] *This Freedom—Whence?* By J. Wesley Bready. American Tract Society, 1942. 365 pages. Price, $1.50.

[3] *Where Are the People?* By Sidney W. Powell. Abingdon-Cokesbury Press, 1942. 223 pages. Price, $1.75.

[4] *The Purpose and the Hour.* By George Arthur Clarke. Fleming H. Revell Company, 1943. 160 pages. Price, $1.50.

[5] *Preaching from the Prophets.* By Kyle M. Yates. Harper & Brothers, 1943. 225 pages. Price, $2.00.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

Your Supply Line in the "Battle for Ideals"

YOUR Publication Society stands in the forefront of the spiritual campaign that is being waged throughout the world. The service of the Society in administering Trust Funds is far-reaching and rich in possibilities for the advancement of God's Kingdom. In days of tragic global war the value of this ministry to chaplains alone is beyond appraisal. Soon after the new Army was first called up, your Society, in the name of the denomination, but without other resources than its own Grant Funds, offered to supply Baptist chaplains with New Testaments, Bibles, hymnbooks, *The Secret Place*, and *Baptist Leader*, as well as other periodicals suited to their work. The response was immediate. Requests came in so fast that our all-too-limited funds were soon taxed to their capacity.

The staggering needs WERE met, and we thank all those who helped us meet them, including the American and Foreign Bible Society, the Bible Union Committee, The American Baptist Home Mission Society, and the World Emergency Fund.

Material for chaplains is sent only at their request, repeated from quarter to quarter. Such procedure helps us to avoid waste, as chaplains are constantly being relocated.

It was during late 1941 that we began using appeals for funds to help sustain and extend this work. In the fourth quarter of 1942, the total free distribution of *The Secret Place* at camps and points of embarkation reached 60,000 copies. Each quarter, 22,500 copies of *The Secret Place* are provided at points of embarkation by the World Emergency Fund.

The total distribution of literature during the first quarter of 1943 to chaplains and USO Clubs was as follows: *The Secret Place*, 64,967; *Baptist Leader* (monthly), 1,076; *Adult Class* (quarterly), 420; *Topic* (quarterly), 218; *Home* (quarterly), 62; New Testaments, 226; and thousands of gospel tracts. Many times a little tract will open the way for conversation about the Christian life.

Are these services needed? Are they appreciated? The letters we have received from chaplains and men in the service bear eloquent testimony to their worth. While other denominations are now giving this work their support, our Society was among the first. Nor have we ever drawn a strict denominational line. As chaplains of other faiths have seen our material and requested it, we have met each request as fully as possible, thanks to the loyal support of friends who have provided the wherewithal through gifts and bequests, as well as by contributions to the Service Men's Fund.

OTHER SERVICES OF THE GRANT DEPARTMENT:

Promotion—An effort was made by the Grant Department to encourage a wider circulation and reading of Society books by offering to match purchases by a grant of books in the equivalent amount. This offer in *Baptist Leader* resulted in distributing more than $1,000 worth of books.

Students—Students graduating from our seminaries and training schools receive each year a gift of the Society's books to form the nucleus of a working library as they begin their work. This involves $3,500 from our funds.

Deserving Pastors—Grants of books to underpaid pastors in rural and urban communities were undertaken last year in co-operation with State secretaries. To a score or more pastors in each State, whose income obviously precluded the purchase of books, which are basically essential to his work, a package of books was sent by way of encouragement. This included about 511 pastors at an approximate cost of $2,300. It is planned to repeat the service.

Pastors and Workers—To pastors and church workers a large variety of leaflets, tracts, and other evangelistic material is supplied free on request.

Baptist Institutions—Aid and encouragement is extended to our many Baptist institutions. Large type Testaments with Psalms were supplied recently for each member of the family in our homes for the aged. 1,600 Scripture Text Calendars have been sent to both homes and orphanages, and received with great appreciation.

Disasters—Flood and fire ravage many churches during the year. State Secretaries are encouraged to keep us informed of such disasters so that we can render aid and encouragement by gifts of supplies as an evidence of the denomination's concern in their distress.

Mission Enterprises—Help is extended in the way of supplies to missionaries, new mission enterprises, weak churches, and work among the foreign-born—Russian, Hungarian, Polish, etc. Negro churches and pastors are also helped.

Hymnbooks and Bibles—A number of struggling churches are helped in the purchase of new hymnbooks and Bibles by granting a substantial percentage of the purchase price—helping them to help themselves.

We are grateful to those whose devotion to the cause of Christ and Baptist fellowship have made possible through their gifts these benefactions. Here indeed is a rich opportunity!

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Judson Keystone Graded Primary Course, Third Year, Part 4 and Junior Course, First Year, Part 4, are now ready and will be found especially helpful for this trying period. They are naturally keyed to the Primary and Junior child's interests . . . constructive and biblically sound in their contents.

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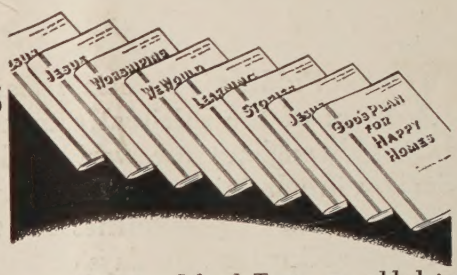
Junior Materials for this quarter include Teachers' Book, Pupils' Book ("workbook" style), Resource Materials, Message to Parents.

IMPORTANT NOTE: New Judson Keystone Graded Junior Course V (Second Year), will be ready for October, 1943.

Also, a New Judson Keystone Graded Junior High Course VII (First Year), will be ready for October, 1943.

Developed Through the Curriculum Committee of the Council on Christian Education and Approved for Use in the Unified Program



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FOR JUNIORS. New. "We Would See Jesus," by *Kate Payne Owens.* "Worshiping God," by *Grace Smeltzer.*

FOR JUNIOR HIGH. New. "Jesus Taught Them, Saying——," by *Ruth Schroeder.* "Jesus, the Great Leader," by *M. Shane* and *I. Jones.*

—Additional Vacation Texts—

FOR BEGINNERS. "God's Friendly World," by *Margaret M. Clemens,* $1.00, cloth. For **PRIMARY.** "Jesus and His Friends," by *Nan F. Heflin,* $1.00, cloth. For **INTERMEDIATES.** "Discovering God in the Beautiful," by *Nathana L. Clyde,* $1.50.

★**Also NEW This Season, for Primary—Excellent Leader's Manual:** "Working with God in His World," by *Margaret S. Ward,* $1.50. Order NOW!

Inspirational Helps for Leaders

BAPTIST LEADER is a monthly magazine of encouragement and practical suggestions. It shows by precept and example successful ways to cope with present problems. You will be pleased to discover how often its articles deal with the very thing on which you have sought advice. News of Baptists, pictures of church workers in action, and the International Uniform Lessons, are regular features. Only 11 cents a copy when ordered by the quarter in quantities of 5 or more mailed to one address.

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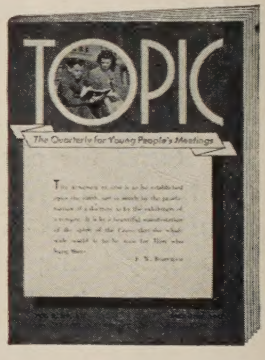
NOTE: The familiar blue color of TOPIC is now being changed each quarter to tie in with the season. Stirring pictures and feature articles have also been added. TOPIC moves forward!



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